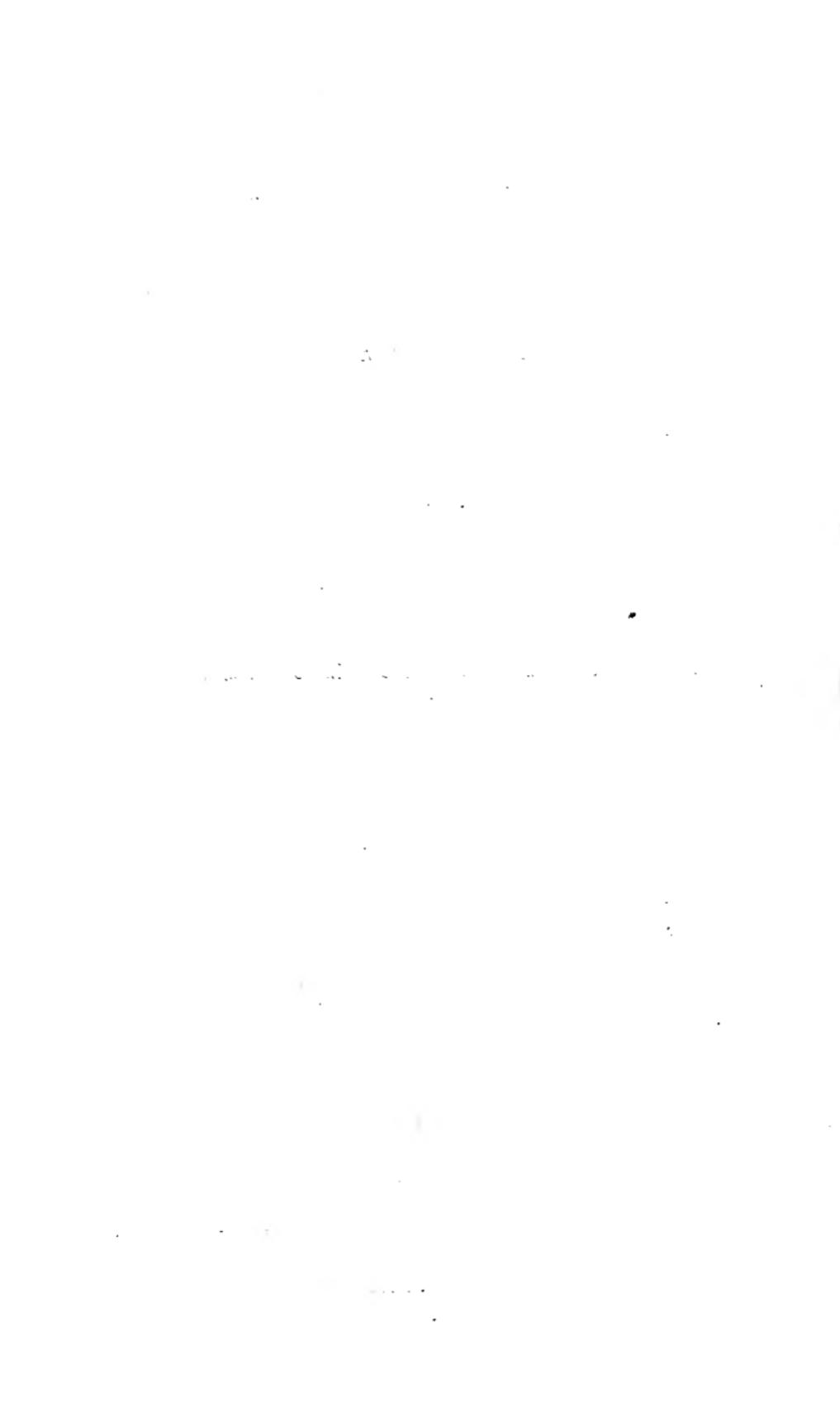


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Geo. Wainwright



A N  
HISTORICAL AND CRITICAL  
A C C O U N T  
O F T H E  
LIFE AND WRITINGS  
O F  
*W<sup>M</sup> CHILLINGWORTH,*

Chancellor of the Church of Sarum.

Τοιῆτοι ἐν μοι ὁ συγγένειος ἔσω, ἀφοσθετοῦ, ἀδικασθετοῦ, ἐλεύθεροῦ, παιζόντος καὶ ἀληθείας φίλοῦ, &c. Lucian.

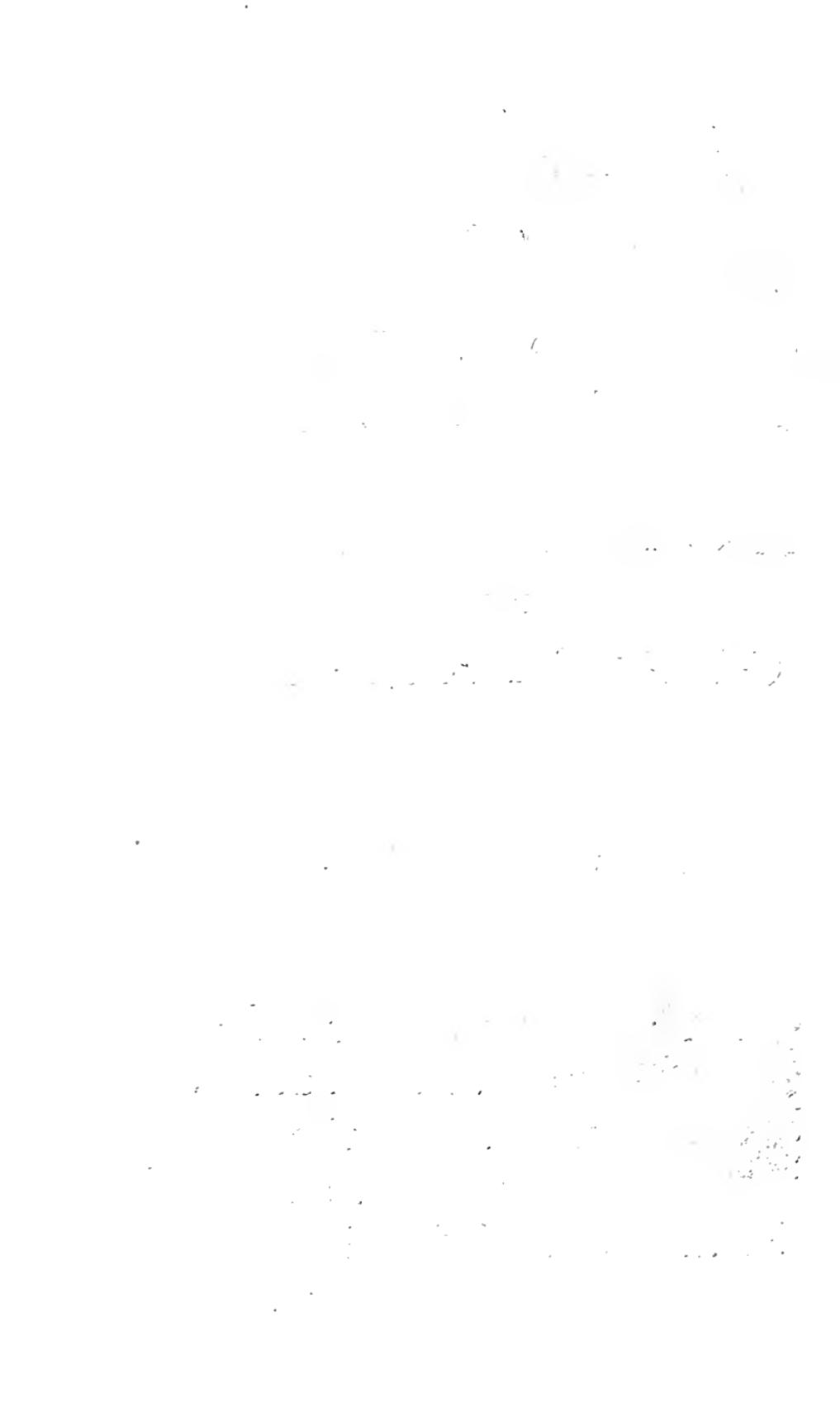


*L O N D O N :*

Printed for T. WOODWARD at the *Half Moon* in *Fleetstreet*, and J. PEELE at *Locke's Head* in *Pater-noster Row*.

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M. DCC. XXV.



TO  
THE RIGHT HONOURABLE  
P E T E R  
L O R D K I N G,  
B A R O N O F O C K H A M,  
L O R D H I G H C H A N C E L L O R  
O F  
G R E A T B R I T A I N.

My Lord,

**I**T is my good fortune in this address to YOUR LORDSHIP, that I am under no necessity of making the  
A 2 which

## *D E D I C A T I O N.*

excuses and apologies usual on such occasions. The esteem which men have for the writings of an Author, naturally inspires them with a desire of being informed of what relates to his person; I therefore presumed that this performance, such as it is, would not be unacceptable to YOUR LORDSHIP, since it concerns that eminent assertor of the Protestant Cause, Mr. CHILLINGWORTH.

You will find here, MY LORD, besides the History of his Life, a true representation of his Sentiments: his sincere unbiassed love of truth, and the anxious indefatigable inquiries he made after it;

## DE DICATION.

his changes of Religion, or rather, his *constancy in following that way to heaven, which for the present seemed to him the most probable*; his charitable friendly attempts to reclaim such as he thought were in a wrong way; and his generous and truly Christian resolution, not to comply with any thing which he judged erroneous or unlawful, but steadfastly to profess and maintain what he esteemed to be just and true, even at the expence of what was dearest to him in this world: You will see, at the same time, the odious imputations cast upon him, not only by those *without*, who *bate the light, lest it should re-*

## DE DICATION.

*prove them or make them manifest*; but also by some among us, who being too fond of their own notions, could not come up to that degree of freedom, impartiality, and moderation, which was so remarkable in him.

These noble dispositions of mind will, I conceive, make him more particularly amiable to YOUR LORDSHIP, who have so just an idea of the purity of the Christian Religion, and of the sense of primitive Antiquity; who are so distinguished for your candor and moderation, so conspicuous for your uprightness, justice, and equity, that your advancement to the high station,

## *D E D I C A T I O N.*

tion, you are now in, was no less agreeable to the unanimous wishes and desires of the Nation, than to his Majesty's tender concern for the welfare of his People.

I have the honour to be with profound Respect,

My Lord,

YOUR LORDSHIP'S

Most humble and  
most obedient Servant,

P. DES MAIZEAUX.





## THE P R E F A C E.



OME time ago I published the LIFE of the ever-memorable Mr. HALES, as a Specimen of an *Historical and critical English Dictionary*, in which an account will be given of such persons as have made themselves famous by their writings or other actions in Great Britain and Ireland. But as a work of that nature requires an uncommon labour and diligence, and consequently a considerable time, I have been desired by some persons, who have a particular esteem for Mr. Chillingworth, to select, out of my materials, what concern'd that excellent man, and

## P R E F A C E.

to print it by itself. This hath given me the liberty of enlarging that Article beyond the bounds required in a Dictionary. For in such a work there ought to be a suitable proportion in the several Articles, with reference to the whole, which must be brought within as narrow a compass as possible.

As to the method I have followed, it is the same with that of Mr. Bayle in his *Historical and critical Dictionary*. This Piece consists of two parts: the first is the *Text*, which includes the most material circumstances of the subject, and might, in some measure, be read without interruption: the second is the *Remarks*, which contain several additions, illustrations, and proofs relating to what is said in the Text. The marks in the Text, direct the Reader to the Remarks underneath; after the reading of which he is to return to the Text, and resume it where he left off. By that means he will have a clearer and fuller notion of the whole,

## PRÉFACE.

whole, than if he should read either the Text or the Remarks separately.

I must here acknowledge the favour of those Gentlemen, who have been pleas'd to communicate to me some Letters of Mr. Chillingworth, which were never before printed. They lead us into a particular knowledge of his sentiments, and therefore cannot but be very acceptable to the Reader.

This being a *critical* as well as an *historical* Account, I found my self obliged to act the part both of a Critick and of an Historian. But, the Criticisms relating only to matter of fact, or the vindication of Mr. Chillingworth, I hope those eminent Persons, whose mistakes I have taken the liberty to observe, will not be offended with my freedom, since no man is exempt from error, and the assertions of great men are apt to be taken upon ~~trust~~, and received as authorities.

Printed for the Author  
at the Sign of the Red Lion  
in London, July 15, 1725.

THE

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THE GENE

BY JAMES M. MARSHALL

ILLUSTRATED



# THE LIFE O F M. CHILLINGWORTH.

WILLIAM CHILLINGWORTH, a Divine of the Church of England, celebrated for the excellency of his parts, for his moderation, and masterly way of defending the Cause of the Protestants against the Papists, was „ (a) son of *William Chillingworth* Citizen (afterwards Mayor) of „ *Oxford*, was born in *S. Martin's Parish* „ there, in a little house on the north side „ of the conduit at *Quatervois*, in *October* „ 1602, and on the last of that month re- „ ceiyed baptism there.“ William Laud, afterwards Archbishop of Canterbury, and

(a) *Anth. à Wood, Athenaæ Oxonienses &c. Vol. II. col. 20. of the 1. edition.*

B then

## THE LIFE OF

then Fellow of St. John's College and Master of Arts (b), was his Godfather (c).

(b) *The Diary of the Life of Archibishop Laud*, published by Mr. Wharton, pag. 1, 2.  
 (c) Wood, *ibid.* *ubi supr. c.* 21.  
 (d) *Ibid.* c. 20.

„ (d) After he had been educated in Grammar learning under *Edw. Sylvester* a noted Latinist and Greccian, (who taught privately in *Allsaints* Parish) or in the Free school joining to *Magdalen* College, or in both, he became scholar of *Trinity* College under the tuition of Mr. *Rob. Skinner*, on the second of *June* 1618, being then about two years standing in the University ; and going thro with ease the *Classes* of Logic and Philosophy, was admitted Master of Arts in the latter end of 1623, and Fellow of the said College 10. *June* 1628. He was then observed, *says Mr. Wood*, to be no drudg at his study, but being a man of great parts would do much in a little time when he settled to it. He would often walk in the College grove and contemplate, but when he met with any scholar there, he would enter into discourse, and dispute, with him, purposely to facilitate and make the way of wrangling common with him ; which was a fashion used in those days, especially among the disputing Theologists, or among those that set themselves apart purposely for Divinity.“

Mr. Chillingworth did not confine his Studies to Divinity. He applied himself, with great success, to Mathematicks : and, what shews the extent of his genius, he was also accounted

accounted a good Poet (*A*). His intimate friends were, Sir Lucius Cary, afterwards Viscount Falkland; Mr. John Hales of Eton, &c; but more particularly Mr. Gilbert Sheldon, who succeeded Dr. Juxon in the see of Canterbury (*e*).

The Study and Conversation of the University Scholars, in his time, turn'd chiefly upon the Controversies between the Church of England and the Church of Rome. The occasion was this. Towards the latter end of the Reign of King James I, the Romish Priests, both regular and secular, were allow'd an uncommon liberty in England; which was continued in the Reign of King Charles I, upon the account of his marriage with Princess Henrietta, sister to Henry IV. of France. Several of them *lived at, or near Oxford* (*f*); and made frequent attempts up-  
(e) In the  
year 1663.  
 on the young Scholars: whereby some were deluded to the Romish Religion, and afterwards convey'd to the English Seminaries beyond sea.

This practice became so notorious in the year 1628, that the Parliament presented

(*A*) *He was also accounted a good Poet.*] Sir John Suckling mentions him in his Sessions of the Poets (*1*):

„ There Selden, and he sat hard by the chair;  
 „ Weniman not far off, which was very fair;  
 „ Sinds with Townsend, for they kept no order;  
 „ Digby and Shillingworth a little further;

(f) Wood  
*ubi supra*  
 c. 485.

(1) *Frag-  
 menta au-  
 rea. A Col-  
 lection of all  
 the incom-  
 parable Pie-  
 ces written  
 by Sir John  
 Suckling,  
 &c. Lond.  
 1626, p. 7.*

## THE LIFE OF

(g) On the 3<sup>1</sup> of March 1628. a Petition to the King (g), in the second Article whereof they desired that His Majesty would be pleased to command a surer and strait watch to be kept in and over His Majesties Ports and Havens, and to commit the care and charge of searching of Ships for the discovery and apprehension, as well of Jesuits and Seminary Priests brought in, as of Children and young Students sent over beyond the Seas, to suck in the Poison of Rebellion and Superstition; unto men of approved fidelity and Religion: And such as should be convicted to have connived or combined in the bringing in the one, or conveying of the other, that the Laws might pass upon them with speedy execution. To which the King was pleas'd to return the following Answer: *His Majesty (i) granteth all that is in this Article; and to this end will give Order to the Lord Treasurer, Lord Admiral, and Lord Warden of the Cinq Ports, that in their several places they be carefull to see this Article fully executed, &c.* But little regard was had to the King's Orders, which occasion'd new complaints from the Parliament: and his Majesty declared, that if the Laws had not been executed according to his intention, *the fault (k) lay in the subordinate Officers and Ministers in the Country, by whose Remissness Jesuits and Priests did escape without Apprehension.*

(i) Rushworth, *ubi supr.* Part II. from 1628 to 1640: Lond. pag. 517.

(k) Rushworth, *ubi supr.* Part II. from 1628 to 1640: Lond. pag. 11.

It is no wonder therefore, if several Popish Missionaries continued in England, notwithstanding the Proceedings of the Parliament. There was amongst them a famous Jesuit, who went under the name of *John Fisher*, and was very busy in seeking to make Converts (B). He was then much conversant in Oxford;

(B) *A famous Jesuit who went under the name of John Fisher.*] His true name was *John Perse*, or *Percey*. In the *Bibliotheca Scriptorum Societatis Jesu*, we find this account of him: *Joannes Perseus alias Fisherus (1) natus Anglus, patria Dunelmensis (2), ex familia heretica natus, singulari Dei beneficio cum adolescentis 15. annorum esset, non paucis difficultatum obstaculis superatis, in Gallicam transfretavit. Ibi Rhemos primum, deinde Romanum recognitum, petiit . . . . cum nec carceres, nec tormenta formidaret, & produc- generosus Athleta Christi, rursus impetrata a Maioribus facultate, traiecit in Angliam, ubi tertio, & quarto, iterum comprehensus, & in custodiam compactus est. Nec in carceribus ipsis sine lucro multarum animarum Christo & Ecclesiae adiunctarum fuit. Nam accedentes ad se non paucos Nobiles consilii causa, & fama doctrine per- motos ad castra Christi feliciter perduxit, & inter eos Illusterrimam D. Comitissam Ducis Buckinghamie Ma- trem, qui cum summa gratia floreret apud Jacobum Regem, ab eo obtinuit, ut libero e carcere apud Metrem suam, ei degere liceret. Quin, & ipse Rex de rebus fidei contro- versis, audire ipsum coram differentem non est designat- us, proposuitque ei scripto insuper capita, que suam Maiestatem retinebant, quo minus Romane Fidei manus daret, iubendo, ut ad singula responderet. Et quamvis Pater breui temporis interusculo ad singula solidissime responsum reposuerit, non tamen affeuctus est a Rege affen-*

(1) *Biblio-  
theca Scri-  
ptorum So-  
cietas Je-  
su. Opus . . . .*  
(2) *Nathaniel  
Sotrello e-  
iusdem So-  
cietas  
Presbytero:  
Romæ  
1676. pag.  
487, 488.*  
*(2) Mr.  
Wood says  
that he  
was a  
Yorkshire  
Man. A-  
thenæ Ox-  
on. Vol. II.  
col. 8.*

## THE LIFE OF

Oxford; and according to the usual method of his Order, attack'd such young students as distinguished themselves by the pregnancy of their parts. Mr. Chillingworth being generally accounted a very ingenious man, Mr. Fisher used all means possible to be acquainted with him (1). Their Conversations soon turn'd upon the points controverted between the Church of England and the Church of Rome; but more particularly upon the necessity of an infallible living Judge in matters of Faith: which hath always been

(1) Wood,  
Vol. II. c.  
20. See  
Remark  
(E).

the

*sum, quem optabat. Post obitum Comitis iterum carceri  
mancipatus, iterum deprecatione Serenissimae Regine  
Anglie Henriettae Marie libertati restitutus, denuo cul-  
ture animarum natiiter se impendit, donec tandem fractus  
annis, & laboribus, quartum Confessor Domini in vincu-  
lis, ærumnosum hanc vitam cum cœlesti (ut speranrus)  
commutavit, Londini die 3. Decembris 1641.*

What the Jesuits say here concerning the Countess of Buckingham's being drawn over to the Church of Rome by Mr. Fisher, is confirm'd by Archbishop Laud, who further observes, that the Marquess her son was almost lost from the Church of England between the continual cunning labours of that Jesuit, and the persuasions of the Lady his Mother: whereupon he had, by the

(3) See  
The History  
and Tryal of  
Arch Bi-  
shop Laud,  
p. 226;  
and the  
Diary of his  
Life, p. 5. as to continue with us (3).

the darling topick of the Romanists, and is perhaps the strongest battery they can raise against the Protestants. Mr. Chillingworth found himself unable to answer the Arguments of the Jesuit: nor could he be satisfied with the Solutions which were given him by those of our learned Divines to whom he proposed the said Arguments (m). And being, among other things, convinced of the necessity of an infallible living Judge of Controversies; he was easily brought to believe, that this infallible Judge was in the Church of Rome, and that therefore the Church of Rome must be the true Church, and the only Church in which men could be saved. He thereupon forsook the Communion of the Church of England, and with an incredible satisfaction of mind, embraced the Romish Religion. Soon after he wrote a Letter *to his very loving friend Mr. Gilbert Sheldon* (for thus runs the superscription), wherein he recommended to his consideration the chief Arguments that had most prevail'd with himself, and invited him to follow his example. That Letter having never been printed, I shall transcribe it here (n):

„ Good Mr. Sheldon. Partly mine  
 „ own necessities and fears, and partly charity to some others, have drawn me out  
 „ of London into the Countrey. One particular cause, and not the least, was the

(n) For this Letter I am oblig'd to the favour of the Right Reverend Dr. Ken-net, Lord Bishop of Peterbo-rough. See Rem

(m) Wood,  
ibid.

## THE LIFE OF

„ news of your sickness, which had I found  
 „ it had continued with you with any dan-  
 „ ger; no danger of my own should have  
 „ kept me from you. I am very glad to hear  
 „ of your recovery, but sorry that your occa-  
 „ sions do draw you so suddenly to London.  
 „ But, I pray, leave a direction with Charles  
 „ Green, where you may be spoken with,  
 „ and how I may send to you; and you shall  
 „ very shortly hear further from me. Mean-  
 „ while let me intreat you to consider most  
 „ seriously of these two Quæries:

„ I. *Whether it be not evident from Scri-  
 „ pture, and Fathers, and Reason; from the  
 „ goodness of God, and the necessity of Man-  
 „ kind; that there must be some one Church  
 „ infallible in matters of Faith?*

„ II. *Whether there be any other Society of  
 „ men in the World, besides the Church of  
 „ Rome; that either can upon good warrant,  
 „ or indeed at all, challenge to itself the pri-  
 „ vilege of Infallibility in matter of Faith?*

„ When you have applied your most atten-  
 „ tive consideration upon these Questions, I  
 „ do assure my self your Resolution will be  
 „ affirmative in the first, and negative in the  
 „ second. And then the Conclusion will be,  
 „ that you will approve and follow the way  
 „ wherein I have had the happiness to enter  
 „ before you; and should think it infinitely  
 „ increased, if it would please God to draw  
 „ you after. I rest your assured friend, &c.

In

In order to secure his conquest, Mr. Fisher persuaded Mr. Chillingworth to go over to the College of the Jesuits at Doway (o); and he was desir'd to set down in writing the <sup>(o) See Rem. (E).</sup> *Motives or Reasons*, that had engaged him to embrace the Romish Religion.

When Dr. Laud, who was then Bishop of London, heard that Mr. Chillingworth was gone over to the Church of Rome, and had retired to Doway; he was extremely concern'd at it. However, as he knew him to be a sincere lover of Truth, he was not altogether without some hope of reclaiming him. He therefore wrote to him: and Mr. Chillingworth's Answer expressing a great deal of moderation, candor and impartiality; that Prelat continued to correspond with him, and press'd him with several Arguments against the Doctrine and Practice of the Romanists.

This set Mr. Chillingworth upon a new Inquiry, which had the desir'd effect. The Arguments, by which he had been convinced, began now to appear to him in another light. But the place where he was, not being suitable to the state of a free impartial Inquirer, he resolv'd to come back into England, and left Doway, in the year 1631 (p), after a short stay there (C).

<sup>(p) Wood,</sup>  
*subi supr.*  
c. 21.

Arch-

(C) *And left Doway after a short stay there*]. Mr. Chillingworth was soon tired with the company of his new friends

## THE LIFE OF

Archbishop Laud, in his Speech before the  
 (q) The  
 first day of  
 his Tryal,  
 March 12,  
 1643.  
 Lords (q), appeal'd to the Letters that passed  
 then between him and Mr. Chillingworth,  
 in order to vindicate himself from the charge  
 of

friends at Doway, as it appears by the following passages  
 of Mr. Lacy, a Jesuit, who wrote a bitter invective  
 against him, after he had publish'd his Book, intituled,  
*The Religion of Protestants a safe way to salvation, &c.*

(1) *The Judgment of an University-Man &c,*  
 pag. 39.  
 See Remark  
 (M M).  
 (2) pag.  
 40.

*Had he not made, says the Jesuit (1), so much hast in running back from the Catholique, as though he had come thither only to fetch fire of faction; he might haue acquainted himselfe better, with the practice of the holy Church, in this very point of Miracles, and relations concerning Saints.* And in the next page: *Yet had the man but stayd, says he (2), to haue learned his Catechisme among vs, he might haue knowne the use and meaning of our Ceremonies: now having come into the Church, as Cato came unto the Theater, only to go out againe; what meruaile if he returne a ridiculous censurer, of what he only saw and understood not? Such post-hast were hardly tolerable in a Spie, much lesse in one who comes to see and censure.*

(3) p. 13. *Would any man thinke, says he elsewhere (3), that this man was never Catholique aboue two months at once, who knowes the Jesuites so well? He enlarges that time, in another place. Nor could the aduocate himselfe, says*

(4) p. 24. *he (4), out of his little experience of the condition of such men [the Jesuits] which he might haue gathered in the space of halfe a yeare or there about, while he was connumeratus in nobis, one of our number (as S. Peter said of Iudas,) be ignorant of other causes. Which space of halfe a year, includes the time when he profess'd himself a Roman-Catholick in England; and consequently*

shew~~s~~

of Popery. „ Mr. Chillingworth's Learning  
„ and Abilities, *says he* (r), are sufficiently  
„ known to all *Your Lordships*. He was gone,  
„ and settled at Doway. My Letters brought

(r) *History  
of the Trou-  
bles and  
Tryal of  
William  
Laud, &c.*

„ him

P. 227.

shews that his stay at Doway must have been very short. As for our Jesuit's objections against Mr. Chillingworth, they are a meer piece of sophistry. He pretends that Mr. Chillingworth was not sufficiently acquainted with the Doctrines and Practices of the Church of Rome, because he did not live long in that Communion. But could he not know their Doctrines from their own Books? And as to their Practices and Ceremonies, had he staid but two months at Doway, that time was sufficient to give him a right notion of them.

The same Author speaking of Mr. Chillingworth's embracing the Romish Religion, says (5), *Indeed he* (5) p. 18. *lost his fellowship by it; but I presume the Catholique would have given him a better, had he but held out his yeares probation.* And there is no reason to doubt, that if he had continued with the Jesuits, they would have distinguish'd him suitably to his parts and merit. From whence we may also conclude, that he met with a kind and respectful usage, while he was with them: tho' some Protestants, either out of envy, or malice, did suggest the contrary; as may be seen in the following passage of Dr. Fuller: „ *William Chillingworth, says he* (6), „ was born in the City of Oxford, so that by (6) *The Hi-  
story of the  
Worthies of  
England,* pag. „ the benefit of his birth he fell from the *lap* of his mother into the *armes* of the *Muses*. He was bred in „ *Trinity colledge* in this University; an acute and „ subtil Disputant, but unsettled in his judgment, which „ made him go beyond the Seas, and in some sort was „ conciled to the Church of *Rome*: but, whether because „ he

## THE LIFE OF

„ him back; and he lived and dyed a Defender of the *Church of England*. And „ that this is so, Your Lordships cannot but „ know: for Mr. *Pryn* took away my Letters, „ and all the Papers which concerned him, „ and they were examined at the Committee.

These Letters are supposed to be lost (D).  
Upon

„ he found not the respect he expected, (which *some* „ shrewdly suggest) or because his Conscience could „ not close with all the *Romish* corruptions, (which „ *more* charitably believe) he returned into *England*, &c. Besides this groundless story, there are two things in this passage that may be animadverted upon. For, 1. Mr. Chillingworth's going beyond the Seas was not occasion'd by his being *unsettled in his judgment*: but on the contrary, by his being *settled* in his opinion, that the *Romish Religion* was to be preferr'd before the Religion of the *Church of England*. 2. He was *conciled to the Church of Rome*, not *in some sort*, but entirely and sincerely.

Mr. Wood tells the same story; as we shall see here-  
(7) See after (7). But if there had been any, the least shadow  
Rem. (E.) of truth in these reports, Mr. Lacey, who was perfectly  
acquainted with every thing that related to Mr. Chil-  
lingworth while he was at Doway, had never fail'd to  
take an advantage of it, and to say that he only left  
them, because he would not go through the austerities  
that are practised among them, &c.

(D) *The Letters that pass'd between Bishop Laud and Mr. Chillingworth are suppos'd to be lost*. The Papers of Archbishop Laud were taken from him by Mr. Prynne, pursuant to an Order of the House of Commons;

Upon his return into England, Mr. Chillingworth was received with great kindness and affection by Bishop Laud, who approved his design of retiring to Oxford (s) in order to compleat the important work he was upon, a free inquiry into Religion.

Some Authors having given an unfaithful, or unaccurate account of the foregoing particulars, I shall rectify their mistakes in the Remarks (E).

(s) Bishop Laud was then Chancellor of the University,

Mr.

Commons; and Mr. Prynne kept them till after the Restoration, when, by order of the King in Council, they were delivered to Dr. Sheldon, Archbishop of Canterbury. But „ (1) very few of those Papers, (1) Mr. „ which Prynne had published in several Pamphlets and Wharton, „ Books, came into Archbishop Sheldon's hands. And in his Pre- „ „ not a few, even of those which had not been publish- face to the „ „ ed, were found wanting. Particularly the Papers of History of „ „ Archbishop Laud, concerning the Conversion of his and Tryal „ „ Godson, Mr. William Chillingworth; which the Arch- of William „ „ bishop says were taken away from him by Mr. Prynne, Laud, &c. „ „ and being by him produced at the Committee for „ „ drawing up his Charge, were there examined.

(E) *Some Authors having been misinform'd as to the foregoing particulars, I shall take notice of their mistakes.* Mr. Cressy, once a Divine of the Church of England, but afterwards a Benedictine Monk and a great zelot for the Church of Rome (1), in his Book against Dr. Stillingfleet, intitled, *Fanaticism fanatically imputed to the Catholick Church &c*, speaking of Mr. Chillingworth, with whom he had been personally acquainted, says,

(1) See Mr. Wood, ubi supr. c. 385, &c.

„ (3) Mr.

## THE LIFE OF

Mr. Chillingworth being now at Oxford, purſu'd his Inquiries with all the care and industry imaginable. He not only read and examined such Books as were the most important

(2) *Fanaticism fanatically impugned &c.* printed in 1672, p. 165, 166.

„ (2) Mr. Chillingworth a little before [the year 1638] was returned out of *Flanders*; Where he had professed himself a *Catholick*: and being ſent for by *Archbishop Laud*, was ſtrictly examined by him touching his *Religion*, And whether he went to *Maffe*, or *Common Prayer*; to whom he gaue this account, That he had entertained ſuch ſcruples touching *Catholick Religion*, and withall was as yet ſo vnsatisfyed with the grounds of the *English Protestant Religion*, that at present his conscience would not permit him to goe either to *Maffe* or to *Common Prayer*. And therefore with his *Graces* leauue he was resolved to ſpend a year or two in a solitude, and the Study of *Greek and Latin Fathers*, fully purpoſing to embrace that *Religion* which appeared to him most consonant to what the Fathers generally taught. The *Archbishop* much commended his design, and diſmifſed him with his blessing, and a promise also that he ſhould enioy entire liberty to prosecute ſo laudable a *Study*. Very buſy in this *Study* I found, and left him, in *England*, [in the year 1638]. But it was preſently interrupted

(3) *Traicté de l'Employ des Saincts Peres &c.*

„ by that vnlucky *Book* of *Daille* (3), which perſwaded him to a light esteem of the *Holy Fathers*, vpon whose authority he would no longer rely, &c<sup>o</sup>. I. Mr. Crefsy intimates that Mr. Chillingworth return'd out of *Flanders*, without any previous correspondence with *Archbishop Laud*, or even without his knowledge; but that the *Archbishop* hearing he was come over, ſent for him to his house, and ſtrictly examin'd him touching his *Religion*

portant for his purpose; but took all opportunities of arguing with learned Men of both persuasions, in order to find what they could say for themselves, or object against

*Religion &c;* which is a great mistake. II. He says that Mr. Chillingworth's return out of Flanders, was but a little before the year 1638: whereas it is certain that he was return'd before the year 1635; and according to Mr. Wood, he came over in 1631. III. He pretends, that Mr. Chillingworth told the Bishop, that he *fully purpos'd to embrace that Religion which appeared to him most consonant to what the Fathers generally taught*: but this is only grounded upon a story he is very fond of, concerning Mr. Daille's Book &c; which shall be examin'd hereafter (4). IV. He says, the Archbishop *dismissed* Mr. Chillingworth *with his blessing, and a promise also that he should enjoy entire liberty to prosecute so laudable a study*: which being, in general, probably true, discovers in that illustrious Prelate a generous, equitable temper, that deserves our highest Commendation; and shews how sensible he was of the goodness of the Protestant Cause, if but examin'd freely and impartially.

The Earl of Clarendon in his *Animadversions* upon the Book before mention'd, hath censur'd some of the faults we have observ'd: but at the same time he is fallen himself into some mistakes. „ If Mr. Cressy, says he (5), „ had not been very wary in saying anything that might „ redound to the honour of any of the present Prelats, „ he cannot but know that the present Arch-Bishop of „ Canterbury, [Dr. Laud] had first reclaimed him „ [Mr. Chillingworth] from his doubtings, and they „ were no more, nor had he ever declared himself a „ Catholick, except being at S. Omers amounts to such „ a De-

(4) See Rem.  
(AA).

(5) *Animadversions upon a Book intituled: Fanaticism &c,* Lond.  
1674, p.  
185.

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against their adversaries. At last, the Protestant Principles appearing to him the most agreeable, both to the Holy Scripture and right Reason, he declared for them. And having

„ a Declaration, before ever he was sent for by *Archbishop Laud*“.

1. That noble Author asserts that Mr. Chillingworth went to *S. Omer* : whereas Archbishop Laud, who certainly knew it best, says it was *Doway*.

2. He affirms that Mr. Chillingworth's Opinions concerning the Romish Religion, were but *doubtings*, and that *he never declared himself a Catholick* : but the contrary is evident, and could hardly be unknown to that noble Lord, tho' it did not occur to his memory, when he wrote his Book against Mr. Cressy.

Mr. Wood is guilty of the same error, as to the place whither Mr. Chillingworth retir'd beyond sea; and he gives us the following abusive account of his change of Religion, and return to the Church of England.

(6) Wood, „ About the same time [1628], says he (6), being much *ubi supr.* „ unsettled in his thoughts, he became acquainted with c. 20. „ one who went by the name of *John Fisher* a learned

„ Jesuit and sophistical Disputant, who was often con- „ versant in these parts [Oxford]. At length by his „ persuasions, and the satisfaction of some doubts „ which he could not find among our great men at „ home, he went to the Jesuits College at *S. Omer*, for- „ sook his Religion, and ..... became a Roman Ca-

(7) *Ibid.* „ tholick.“ But „ (7) so it was, that he finding not „ that satisfaction from the Jesuits concerning various „ points of Religion, or, (as some say) not that respect, „ which he expected, (for the common report among „ his Contemporaries in *Trinity College* was, that the „ Jesuits to try his temper, and exercise his obedience,

„ did

having fully discover'd the sophistry of the *Motives* that had induced him to go over to the Church of Rome, he wrote a Paper to confute them (*t*) ; but did not think proper to publish it, for some reasons that we shall see hereafter. This Paper is now lost. It is true, we have a Paper of his on the same subject; but it seems to be written upon some other occasion, probably at the desire of some of his Friends. For he was, according to the Rule of the Apostle, *always ready to give an answer to every man that asked him the reason of the hope that was in him* (*v*). In

(*t*) About  
the year  
1634.

this Paper he demonstrates the fallacy of the Arguments that had most prevail'd with him, to change his Religion (*x*).

As Mr. Chillingworth in his forsaking the Church of England, as well as in his return to it, was solely influenc'd by a sincere love of truth, so he constantly persever'd in that divine temper of mind. Even after his return to Protestantism, he made no scruple to re-examine the grounds of it; as appears by a

(*v*) *I. Epistle of St. Peter, Chap. iii.*

*v. 15.*

(*x*) It was first publ. in 1687, in the *Additional Discourses of Mr. Chillingworth, &c.* See Rem. (II)

## C Letter

„ did put him upon servile duties far below him) he „ left them in the year 1631, returned to the Church „ of *England* (tho' the Presbyterians said not, but that „ he was always a Papist in his heart, or, as we now „ say, in masquerade) and was kindly received by his „ Godfather Dr. *Land* then Bishop of *London*“. How improbable, inconsistent, and malicious these reports and insinuations are, let every body judge, who is acquainted with Mr. Chillingworth's Character (*S*).

(*S*) See Rem. (C)

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*Letter* he wrote to Dr. Sheldon, containing some scruples he had about leaving the Church of Rome and returning to the Church of England (y). These scruples, which he thus

(y) See Rem. (VV) freely declared to his friends, seem to be the occasion of a report, that he had turn'd Papist a second time, and then Protestant again.

(z) See Rem. (F.) (z). But that report is not better grounded, than the Objection made against him, that according to his Principles, a man could be constant in no Religion (F). As if being al-

ways

(F) *That according to his Principles a man could be constant in no Religion*. Mr. Knott in one of his Pamphlets against Mr. Chillingworth, hath a whole Chapter to prove that his Principles lay grounds to be constant in no Religion. But how he makes good that imputation will appear by the examination of one or two paragraphs of that Chapter.

(1) Christi- „ I said in the beginning, says our Jesuit (1), that as anity main- „ we could not know the way, vnlesse we first be told tained, &c. „ whether we goe; so it could little auayle vs to be Chap. x. § „ put in a way, if by following it we might be misled. „ But suppose the end of our iourney be knowne, and „ the right way found, what better shall we be, if with- „ all we be continually harkning to some suggestions, „ which neuer let vs rest, till we haue abandoned that „ path, by following other crosse-wayes, as we chance „ to fall upon them“. Mr. Knott's design is to assert the Infallibility of the Church of Rome, by shewing that without such an infallible Guide, we can neither find out the true Religion, nor be constant in it, tho' we should happen to have found it. In order to prove that assertion, he says that, as we could not know the way;

ways ready to be better informed, and using all possible means to attain that information, necessarily drew after it a change or inconstancy in Opinions! Or, that forsaking what

C 2

is

*way, unlesse we first be told, whether we goe; so it could little auayle us to be put in a way, if by following it we might be misled.* This whole Objection has no other support than what arises from the metaphorical use of the words, *Way*, or *Path*. As if Men could not possibly be saved, or get to Heaven, unless by following some one particular set of Tenets, dictated by a Pope, or Council, or both! For this the word *Way*, signifies, as 'tis used by our Jesuit. But when this comes to be applied to the point in hand, it will be found a meer begging the question. For it supposes, 1. that there must be a standing infallible Guide; which is the matter in debate: and 2. that a man cannot possibly mistake the Directions of that infallible Guide. Now, the Scriptures are the words of an infallible Guide, which tell us *the way*: and if an infallible Interpreter of them be necessary, we shall want an infallible Interpreter of that infallible Interpreter, till a possibility of mistake is excluded.

*But suppose, pursues Mr. Knott, the end of our iourney be knowne, and the right way found, what better shall we be, if withall we be continually harkning to some suggestions, which neuer let vs rest, till we haue abandoned that path, by following other croffe-wayes, as we chance to fall upon them.* I grant that if men were infallible, and infallibly knew themselves to be so, it would be very absurd for them to make farther enquiries. But how will our Jesuit prove that a man can be infallibly sure, he hath found the right way? And if he cannot prove

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is conceiv'd to be an error, and embracing what appears to be truth, were a crime; and a wilful obstinate adherence to prejudicated opinions, were a virtue! Mr. Chillingworth had far more generous and noble senti-

prove that, what can a man do better, than to be *continually* ready to use and obey his reason? Besides, why may we not be *constant* in the way we have chosen, if we never meet with any motives strong enough to make us alter our choice? Is not this the case of the Protestants? And we have an egregious instance of it in Mr. Chillingworth himself, who by his Inquiry having found that the Protestant Religion was the *best way*, was ever *constant* in it afterwards: tho' he was all the while ready to follow a better way, in case it could have been made known to him. Our Jesuit brings him in however, as a proof of his Assertion.

(2) Ibid.  
p. 7<sup>1</sup>, 7<sup>2</sup>.

„ This is the case, says he (2), of the man with whom we haue to deale. I will not build vpon his deeds, I

(3) Ibid.  
Chap. I.  
§ 10. p.

„ meane his changes first from Protestant to Catho-  
lique, then from Catholique to Protestant, and then

22.

„ about againe to Catholique". He speaks here of this

(4) That  
Faith neces-  
sary to Sal-  
vation is  
not infalli-  
ble: which  
sophistical  
propositi-  
on, will be  
consider'd  
hereafter.

third Change, as if he had no doubt about it: but he  
is less confident in another place. *No leſſe liberty*, says  
he (3), *doth this doctrine* (4) *affoard for believing, then*  
*it doth for living, giving scope to Apostolyses, and endleſſe*  
*changes of Religions, as this man's fourfold alteration*  
*makes manifest, if all be true which is reported of him.*

Which shews that this third Change, viz. *from Protestant*  
*to Catholique*, was only a report, or a hearsay. But  
what he durst not affirm in the first Chapter of that  
Pamphlet, he takes for granted in the tenth: „ I meano

(5) Chap.  
x. p. 71.

„ his changes, says he (5), first from Protestant to Ca-  
tholique

sentiments. Mr. Knott, in his Book against Dr. Potter, having charged the Protestants with being *Schismaticks*, not only from one another, but even from a mans self; because

C 3

the

„ tholique , then from Catholique to Protestant , and  
 „ then about againe to Catholique ; till at last, adds he,  
 „ he be come to that passe, that it is hard to say, What  
 „ he is, neyther *Precision*, nor *Subscriber* to the 39. *Ar-*  
 „ *ticles* (6), nor confessed *Socinian*, nor right Christian (6) See  
 „ according to the grounds which he hath layd. If you Rem. (PR)  
 „ will believe himselfe, for matters of Religion, he is  
 „ constant in nothing, but in *following that way to hea-*  
 „ *uen which for the present seemes to him the most pro-*  
 „ *bable*. He followes that which at the present seems  
 „ most probable : A poore confort in matters of *Fayth*,  
 „ wherein error is of so great consequence. And yet  
 „ this cold comfort is vpon the point of being lost ; for  
 „ the probability is limited to the present “.

It is true, that the probability is limited to the *present* ; but that *Present* will subsist and continue till something better be offer'd : which neither Mr. Knott, nor any body of his Communion could do, in the judgment of Mr. Chillingworth. He charges Mr. Chillingworth's Principles (which is the Principle of all Protestants) with being but a *poore confort* ; I will therefore compare it with Mr. Knott's Principle (which is the Principle of the Church of Rome) ; that we may see which of the two is the most *comfortable*. The whole matter comes to this. There are two *ways* propos'd to go to Heaven ; Reason or Inquiry, and Authority or Submission. By the first, which is Mr. Chillingworth's way, a Man will examin which way is the best : and tho' he is now convinced that he hath found the *right way*, upon

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*the selfe-same Protestant to day is conuicted in conscience, that his yesterday's Opinion was an error; as D. Potter, says he, knows a man in the world who from a Puritan was turned*

upon the best Inquiry he could make; yet as he knows his judgment is not infallible, he will still be ready to follow a better way, if such a one can be propos'd to

(7) It follows from thence, that Changes of Religion, when only made in the pursuit of Truth, and attended with an humble, impartial and charitable subsequent behaviour, deserve the highest commendation: tho' they are commonly accounted odious and infamous. See Mr. Bayle's Dictionary, in the Article of *Weidnerus*, Rem.

him. But till then will be fixt and *constant* in that way which he hath preferr'd before all others. Thus having made the best use he could of his sense, reason, and capacity, he hath acted in a manner perfectly agreeable to the nature and duty of a rational Being: which is certainly the best *comfort* a man can have (7). Whereas according to Mr. Knott's (or the Romish) *way*, a man must renounce his Sense and Reason, and blindly submit to Authority. And as Authority, as such, is the same, and hath an equal right every where: (for by Authority here is meant no more than an Order or Command:) according to that *way*, a man ought to be not only a Protestant in England, and a Papist at Rome; but a Mahometan in Turkey, and a Pagan in Japan. Now what *Comfort* can a Man have, who acts as the most irrational creature; and must be *constant* in the religious *way* of the Country, wherein he happen'd to be born, or where he chances to live, whether it be Pagan or Mahometan, as well as Christian? If it be said that he is obliged to examine the Authority propos'd, and be satisfied with its grounds and lawfulness, before he submits to it: then he must be his own Guide in that examination, and led by his reason and by the greatest probability; and consequently he must abandon Mr. Knott's (or the Popish) Principle, and act according to the Principle of Mr. Chillingworth, and of all the Protestants.

(A).

I shall

turned to a moderate Protestant (a) : Mr. Chillingworth answers him thus : „ It seemes „ then, says he, (b), that they that hold er- „ rors, must hold them fast, and take speciall

(a) Charity  
maintained  
by Catho-  
licks &c.  
Chap. V. §

39.

(b) The  
Religion of  
Protestants  
a safe way  
to salvati-  
on, &c.  
Chap. V.  
§. 103.

(8) Letters

Doctor  
Wood a Ro-  
man Catho-  
lick, the  
Pretender's  
Physician,  
and White-  
lock Eul-  
ogist, Esq;  
a Member  
of the  
Church of  
England,  
&c. 136,  
&c. That  
Letter is  
dated June  
14, 1710.

C 4

„ care

I shall hardly find a more proper opportunity than this, to take notice of a horrid Calumny put upon Mr. Chillingworth by Dr. Wood, in one of his controversial Letters to Mr. Bulstrode. „ Can there be any thing „ more notoriously false, says he (8), than the words „ of Chillingworth, cited by you; *I see plaialy, and between* „ *with my own Eyes, Councils against Councils* (if he „ means General Councils, it is false) *a consent of Fa-* „ *thers of one Age, against a Consent of Fathers of another* „ *Age; the Church of one Age, against the Church of* „ *another Age.* If I cou'd find what he said here to be „ true, I wou'd soon discard all Revealed Religion, and „ wou'd turn Deist; for I don't see any Argument that „ can be more for a Deist's purpose than this, and if the „ Truth were known he was one in Masquerade; for „ a Confirmation of which I can give you a very good „ Testimony, that at the bottom he was such, notwithstanding his Book which he writ against us; Chilling- „ worth having an intimate Friendship with the Gentle- „ man of the Horse to the Grandfather (as I think) of the „ present Lord Mountague of Coudrey, was asked by „ this Gentleman (who hearing all the World extol- „ ling Chillingworth for his great Learning, and parti- „ cularly in Controversy) as a true and sincere Friend „ to tell him his Opinion freely and candidly, which „ was the true Religion; to which he answer'd in short, „ that he [*the Enquirer*] should keep to the Religion in „ which he was (which was the Roman Catholick) for „ if there were any Religion, that it was the Right; and „ that

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„ care of being convicted in conscience, that  
 „ they are in error, for fear of being Schismati-  
 „ques ! Protestants must continue Prote-  
 „ stants,

„ that if there were none, that the worst that cou'd  
 „ happen to him was but so much Pains lost. I don't  
 „ say that these ate the Words of his Letter, but I re-  
 „ member that they were much to this purpose. Now  
 „ it is plain by this Letter (which I don't doubt but that  
 „ you will say it is feigned) that this great Champion of  
 „ your Religion was but a Sceptick in Religion at the  
 „ best, and what most of your greatest Men are; for if  
 „ they can believe that so many Learned and Holy Men  
 „ have been deceived for so many Ages in Matter of  
 „ this Consequence, have they not reason to doubt, that  
 „ these latter Ages have been deceived so too; and so  
 „ consequently there must be very little or no Security  
 „ of the Certainty of the Christian Faith?“.

Dr. Wood, we see, represents here Mr. Chillingworth as *a Deist in Masquerade*, and one who was but *a Sceptick in Religion at the best*: and endeavours to prove that imputation by a Letter written by Mr. Chillingworth (when a profess'd Protestant) to a *Roman Catholick* Gentleman of his acquaintance, wherein he tells him that he should *keep to the Religion in which he was*; for if there were any Religion, that it was the *Right*, &c. But is it probable that Mr. Chillingworth (had he been of that opinion) would have trusted it to writing? and, is it possible, that the *Roman Catholicks*, who never spared Mr. Chillingworth's reputation, should have such Letter so long in their hands, and not have made it sooner a matter of reproach to him? So that, till the Original of that Letter be produced, we have, I think, sufficient grounds, to look upon Dr. Wood's assertion as a shameless Calumny.

,, *Stans*, and *Puritans* *Puritans*, and *Papists* *Papists*, nay *Iewes*, and *Turkes*, and *Pagans*,  
,, must remain *Iewes*, and *Turkes*, and *Pagans*,  
,, and goe on constantly to the *Divell*, or else  
,, *forsooth they must bee Schismatiques*, and  
,, *that from themselves*. And this perhaps is  
,, the cause that makes *Papists* so obstinate,  
,, not only in their common superstition, but  
,, also in adhering to the proper phancies of  
,, their severall *Sects*, so that it is a miracle to  
,, heare of any *Iesuite*, that hath forsaken the  
,, opinion of the *Iesuites*: or any *Dominican*  
,, that hath chang'd his for the *Iesuits*.  
,, Without question, this Gentleman my Ad-  
,, versary knowes none such, or else me-  
,, thinkes he should not have objected it to  
,, *D. Potter*, *That he knew a man in the*  
,, *world who from a Puritan, was turned*  
,, *to a moderate Protestant*, which is likely  
,, to bee true. But sure if this bee all his fault,  
,, hee hath no reason to be ashamed of his ac-  
,, quaintance. For possibly it may be a fault  
,, to be in error, because many times it pro-  
,, ceeds from a fault: But sure the forsaking  
,, of error cannot be a sinne, unlesse to be  
,, in error be a vertue. And therefore to  
,, doe as you doe, to damne men for false  
,, opinions, and to call them *Schismatiques*  
,, for leaving them; to make pertinacy in  
,, error, that is, an unwillingnesse to be con-  
,, victed, or a resolution not to be convicted,  
,, the forme of *Heresie*, and to find fault with  
,, men,

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„ men, for being convicted in conscience  
 „ that they are in error, is the most incohe-  
 „ rent and contradictory injustice that ever  
 „ was heard of.

„ But, Sir, *adds Mr. Chillingworth*, if  
 „ this be a strange matter to you, that which  
 „ I shall tell you will be much stranger. I  
 „ know a man (c) that of a moderate Prote-  
 „ stant turn'd a Papist, and the day that he  
 „ did so, (as all things that are done are per-  
 „ fected some day or other,) was convicted  
 „ in conscience, that his yesterdaies opini-  
 „ on was an error, and yet thinks hee was  
 „ no Schismatique for doing so, and desires  
 „ to bee informed by you, whether or no hee  
 „ was mistaken? The same man afterwards  
 „ upon better consideration, became a doubt-  
 „ ing Papist, and of a doubting Papist a con-  
 „ firm'd Protestant. And yet this man thinks  
 „ himselfe no more to blame for all these  
 „ changes, than a Travailer, who using all  
 „ diligence to find the right way to some re-  
 „ mote City, where he had never been,  
 „ (as the partie I speak of had never been in  
 „ Heaven,) did yet mistake it, and after finde  
 „ his error, and amend it. Nay he stands  
 „ upon his justification so farre as to maintain  
 „ that his alterations, not only to you, but  
 „ also from you by Gods mercy, were the  
 „ most satisfactory actions to himselfe, that  
 „ ever he did, and the greatest victories that  
 „ ever he obtained over himselfe, and his af-  
 „ fections

(c) Mr.  
Chilling-  
worth  
himself.

„ fections to those things which in this world  
 „ are most precious; as wherein for Gods  
 „ sake and (as he was verily perswaded,) out  
 „ of love to the Truth, he went upon a cer-  
 „ tain expectation of those inconveniences,  
 „ which to ingenuous natures are of all most  
 „ terrible. So that though there were much  
 „ weaknesse in some of these alterations,  
 „ yet certainly there was no wickednesse.  
 „ Neither does he yeeld his weaknesse alto-  
 „ gether without apologie, seeing his de-  
 „ ductions were rationall, and out of *some*  
 „ Principles commonly received by Prote-  
 „ stants as well as Papists, and which by his  
 „ education had got possession of his under-  
 „ standing“.

Mr. Chillingworth, we see, was so far from thinking such Changes of Religion sinful or disreputable; that he glories in them, and makes them a matter of triumph. And that he never departed from that free, honest, and generous spirit, doth sufficiently appear by the following passage of his Preface to Mr. Knott. For he declares that he was as willing to be convinced by that Jesuit's Reasons, had they appear'd to him better grounded than his own; as the Jesuit could be desirous they might produce that effect.

„ Neither truly were you more willing,  
 „ *says he (d)*, to effect such an alteration in  
 „ me then I was to have it effected. For  
 „ my <sup>(d) Preface  
&c. ubi  
supr. §. 2.</sup>

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„ my desire is to goe the right way to eter-  
 „ nall happiness. But whether this way lye  
 „ on the right hand or the left, or streight  
 „ forwards; whether it be by following a  
 „ living Guide, or by seeking my direction  
 „ in a book, or by hearkening to the secret  
 „ whisper of some privat Spirit, to me it is  
 „ indifferent. And he that is otherwise af-  
 „ fected, and hath not a travellers indiffer-  
 „ ence, which *Epictetus* requires in all that  
 „ would find the truth, but much desires in  
 „ respect of his ease, or pleasure, or profit,  
 „ or advancement, or satisfaction of friends,  
 „ or any humane consideration, that one  
 „ way should be true rather than another;  
 „ it is oddes but he will take his desire that it  
 „ should be so, for an assurance that it is so.  
 „ But I for my part, unlesse I deceive my  
 „ selfe, was and still am so affected as I have  
 „ made profession: not willing I confess to  
 „ take any thing upon trust, and to believe  
 „ it without asking my selfe why; no, nor  
 „ able to command my selfe (were I never so  
 „ willing) to follow, like a sheepe, every  
 „ sheepheard that should take upon him to  
 „ guide me; or every flock that should  
 „ chance to goe before me: but most apt  
 „ and most willing to be led by reason to  
 „ any way, or from it; and alwaies submit-  
 „ ting all other reasons to this one, God hath  
 „ said so, therefore it is true. Nor yet was  
 „ I so unreasonable as to expect Mathemati-  
 „ call

„ call demonstrations, from you in matters  
 „ plainly incapable of them, such as are to  
 „ be believed, and if we speak properly,  
 „ cannot be known; such therefore I ex-  
 „ pected not. For as he is an unreasonable  
 „ Master, who requires a stronger assent to  
 „ his conclusions than his arguments de-  
 „ serve; so I conceive him a foward and  
 „ undisciplin'd Scholar, who desires stronger  
 „ arguments for a conclusion than the mat-  
 „ ter will bear. But had you represented  
 „ to my understanding such reasons of your  
 „ Doctrine, as being weighed in an even  
 „ ballance, held by an even hand, with those  
 „ on the other side, would have turn'd the  
 „ scale, and have made your Religion more  
 „ credible than the contrary; certainly I  
 „ should have despised the shame of one  
 „ more alteration, and with both mine armes  
 „ and all my heart most readily have embra-  
 „ ced it“.

And this noble disposition, the Jesuit calls  
**Mr. Chillingworth's inconstancy in Religion!**  
 whereas in reality it was his steadiness and  
*constancy in following that way to heaven*  
*which for the present seemed to him the most*  
*probable*: as he very well observes himself (e).

Mr. Chillingworth was no less conspicu-  
 ous for his candor, moderation, charity, and  
 good nature, than for his love of truth: an  
 instance of which he gave in the case of  
**Mr. Lewgar**, a great zelot for the Church of

(e) *Preface*  
*ibid. §. 5.*

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Rome (G). There had always been an intimate friendship between him and Mr. Chillingworth : but as soon as he heard that Mr. Chillingworth was return'd to the Church of England,

(G) *Mr. Lewgar a great zelot for the Church of Rome*]. Mr. Wood tells us (1) that about the year 1632, *Mr. Lewgar was beneficed in Essex* : but afterwards left *his Benefice and Religion*, and turn'd Roman Catholick ; being induced to it by the force of Mr. Chillingworth's Arguments.

(2) *Ibid.* After Will. Chillingworth, says he (2), returned from beyond the seas, he had several Conferences with him about matters of Religion ; where, in Chillingworth shewing himself a person of great dexterity, Lewgar was at length meerly by the force of his Arguments induced to believe that the Roman Church was a true Church, and that the Protestants were all in the wrong, as he used often to tell his friends, and withall to add, that Chillingworth was of no meek and winning spirit, but high and conceited, and so consequently unfit for a Religion that required Humility and Obedience, &c. ".

If Mr. Chillingworth (before he was a settled Protestant) did by the force of his Arguments induce Mr. Lewgar to turn Papist, it seems very strange, that Mr. Lewgar should say nothing about it in his angry Letter to him : for had he taken notice of it, no doubt but Mr. Chillingworth would have said something to him upon that head. But no such thing appears in his An-

(3) See the fwer (3). The truth is, Mr. Wood knew nothing of Text. Mr. Chillingworth's Letter to Mr. Lewgar, nor of the Papers that pass'd between them, tho' they were printed

(4) See a long time before his *Athenæ Oxonienses* came out (4). Rem. (II) As to what he adds, that Mr. Lewgar used often to tell his

England, he sent him a very angry and abusive Letter, to which Mr. Chillingworth return'd an Answer full of love and charity. , , Though

„ I am resolved, *says he (f)*, not to be much „ afflicted for the loss of that which is not „ in my power to keep, yet I cannot deny, „ but the loss of a friend goes very near unto „ my heart: and by this name of a friend, I „ did presume till of late, that I might have „ called you, because, though perhaps for „ want of power and opportunity, I have „ done you no good office, yet I have been „ always willing and ready to do you the „ best service I could: and therefore I can- „ not but admire at that affected strangeness „ which, in your last Letter to me, you seem „ to take upon you, renouncing in a manner „ all relation to me, and tacitly excommu- „ nicating me from all interest in you: the „ *Superscription* of your Letter is *To Mr. Wil-*

„ *liam*

(f) *A Letter to Mr. Lewgar, at the end of Mr. Chillingworth's Religion of Protestants, &c. Lond. 1687, 4°.*

his friends, that Mr. Chillingworth was *high and conceited* &c; such representation is indeed agreeable to the notion which Mr. Chillingworth gives of Mr. Lewgar, in the Answer to his Letter: but which of them better deserv'd the Character of *high and conceited*, Mr. Chillingworth or Mr. Lewgar, let that very Answer of Mr. Chillingworth determine. However, it is true, that Mr. Chillingworth was *unfit for a Religion that required Humility and Obedience*, in Mr. Lewgar's sense; that is, for a Religion that required an *implicite Faith*, or a *blind submission* to her new Doctrines and unwar- ranted Practices.

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„ *liam Chillingworth, and your Subscription*  
„ *John Lewgar, as if you either disdained*  
„ *or made a conscience of stiling me your*  
„ *friend, or your self mine. If this proceed*  
„ *from passion and weakness, I pray mend*  
„ *it; if from reason I pray shew it: If you*  
„ *think me one of those to whom Saint John*  
„ *forbids you to say *God save you*, then you*  
„ *are to think and prove me one of those De*  
„ *ceivers which deny Christ Jesus to be *come**

„ *in the flesh. If you think me an Heretick*  
„ *and therefore to be avoided, you must*  
„ *prove me *avlogeλαxpiτov*, condemned by my*  
„ *own judgment; which I know I cannot,*  
„ *and therefore I think you cannot: If you*  
„ *say *I do not hear the Church*, and therefore*  
„ *am to be esteemed an *Heathen* or *Publi**

„ *can*; you are to prove that by the Church

„ *there is meant the Church of *Rome*: and*  
„ *yet when you have done so, I hope Christi*  
„ *ans are not forbidden to shew humanity*  
„ *and civility, even to *Pagans*: for God's*  
„ *sake, Mr. *Lewgar*, free your self from this*  
„ *blind zeal, at least for a little space; and*  
„ *consider with reason and moderation what*  
„ *strange crime you can charge me with, that*  
„ *should deserve this strange usage, especially*  
„ *from you: It is a crime to endeavour with*  
„ *all my understanding to find your Religion*  
„ *true, and to make my self a believer of it,*  
„ *and not be able to do so? Is it a crime to*  
„ *employ all my reason upon the justification*

„ *of*

„ of the Infallibility of the *Roman* Church,  
„ and to find it impossible to be justified: I  
„ will call God to witness, who knows my  
„ heart better than you, that I have evened  
„ the scale of my judgment as much as possi-  
„ bly I could, and have not willingly allow-  
„ ed any one grain of worldly motives on  
„ either side; but have weighed the reasons  
„ for your Religion and against with such in-  
„ difference, as if there were nothing in the  
„ world but God and my self; and is it my  
„ fault, that that scale goes down which hath  
„ the most weight in it? that that building  
„ falls, which has a false foundation? have  
„ you such power over your understanding,  
„ that you can believe what you please,  
„ though you see no reason, or that you can  
„ suspend your belief when you do see rea-  
„ son? If you have, I pray for our old friend-  
„ ships sake teach me that trick; but until I  
„ have learnt it, I pray blame me not for go-  
„ ing the ordinary way; I mean for believing  
„ or not believing as I see reason: If you can  
„ convince me of wilful opposition against  
„ the known truth, of negligence in seeking  
„ it, of unwillingness to find it, of preferring  
„ temporal respects before it, or of any other  
„ fault, which is in my power to amend, that  
„ is indeed a fault, if I amend it not, be as  
„ angry with me as you please. But to im-  
„ putre to me involuntary errors; or that I do  
„ not see that which I would see, but can-

D „ not;

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„ not ; or that I will not profess that which  
 „ I do not believe ; certainly this is far more  
 „ unreasonable error, than any which you  
 „ can justly charge me with ; for let me tell  
 „ you, the imputing *Socinianism* to me, who-  
 „ soever was the author of it, was a wicked  
 „ and groundless slander.

„ Perhaps you will say, for this is the usu-  
 „ al song on that side, that pride is a volun-  
 „ tary fault, and with this I am justly charge-  
 „ able for forsaking that guide which God  
 „ has appointed me to follow : But what if I  
 „ forsook it, because I thought I had reason  
 „ to fear, it was one of those blind guides  
 „ which whosoever blindly follows, is threat-  
 „ ned by our Saviour that both he and his  
 „ guide shall fall into the Ditch; then I hope  
 „ you will grant it was not pride, but Con-  
 „ science that moved me to do so ; for as it  
 „ is wise humility to obey those whom God  
 „ hath set over me, so it is sinful credulity to  
 „ follow every man or every Church, that  
 „ without warrant will take upon them to  
 „ guide me : shew me then some good and  
 „ evident title which the Church of *Rome*  
 „ hath to this office, produce but one reason  
 „ for it which upon trial will not finally be  
 „ resolved and vanish into uncertainties ; and  
 „ if I yield not unto it, say if you please I  
 „ am as proud as Lucifer“.

Mr. Chillingworth says afterwards, that it  
 seems to him very *strange and not far from a  
 prodigy*

prodigy that this *Doctrine of the Roman Churches* being the guide of faith, or having the privilege of *Infallibility*, if it be true doctrine, should not be known to the *Evangelists*, to the *Apostles*, and to the primitive Church, as he shews it was not ; and concludes thus : *All these things*, says he, *and many more are very strange to me, if the Infallibility of the Roman Church be indeed and were always by Christians acknowledged the foundation of our Faith : And therefore I beseech you pardon me, if I choose to build mine, upon one that is much firmer and safer, and lies open to none of these objections, which is Scripture and universal Tradition ; and if one that is of this Faith may have leave to do so ; I will subscribe with hand and heart, your very loving and true friend &c.*

This Letter, for the excellency of it, hath been often printed (H).

Mr.

(H) *That Letter for the excellency of it hath been often printed.]* It was first printed in the Year 1662, with this title : *Mr. Chillingworth's Letter touching Infallibility* (1). In the last page is the *Imprimatur* of *M. Franck*, Chaplain to *Dr. Sheldon*, then Bishop of London, dated the 5<sup>th</sup> of *August* 1662 (2).

It was afterwards inserted in the fifth edition of *Mr. Chillingworth's Religion of the Protestants &c*, in the year 1684, under this title : *Reasons against Popery, in a Letter from Mr. William Chillingworth to his Friend Mr. Lewgar, persuading him to return to his Mother the*

(1) London printed by D. Maxwell for Timo-  
thy Garth-  
wait, in 4<sup>o</sup>.  
pagg. xii.  
(2) Sextil.  
5. 1662.

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Mr. Lewgar could not help being touch'd with a Letter, which shew'd so much love, sincerity, and moderation. He desir'd to see his old Friend again; and Mr. Chillingworth had

*Church of England from the corrupt Church of Rome*

(3) See  
Rem. (II.)

(3).

It was printed again at the end of the contracted edition of Mr. Chillingworth's *Religion of Protestants, &c.*

(4) *Ibid.* in 1687 (4), with this title: *Out of Mr. Chillingworth's Manuscript. A Letter to Mr. Lewgar, concerning the Church of Rome's being the Guide of Faith and Judge of Controversies.*

But notwithstanding all these several impressions, Mr. Grascome having met with an imperfect copy of it, inserted it as a Piece of Mr. Chillingworth never before publish'd, in the Preface of his Book, intituled: *Certamen Religiosum: or a dispute, manag'd by writing, between a Papist and a Protestant.... With... a large LETTER of Mr. Chillingworth, never before Printed, shewing his Reasons Why He Deserted the Church of*

(5) Printed at Oxford in 1704, in 8°. (5). Mr. Grascome gives the following account of it in his Preface:

“ It would be a Matter of no Difficulty, *says he*, to shew, in many other Instances, upon what weak and sandy Foundations these Men [the Papists] build their daring Confidence; and I had some Thoughts of pursuing it, but whilst I was thinking that might be too tedious for a Preface, it came into my Mind, that I had a small Thing by me relating to this Subject, which might be more gratefully accepted and eagerly desired, than any thing that can come from the Living. It is well known, That Mr. Chillingworth, by the indefatigable Labours of the Romanists, was for

“ some

had a *discourse* with him about religion *before Mr. Skinner and Dr. Sheldon* (g). There pass'd afterwards several Papers between them, concerning the pretended Infallibility and Catholicity of the Church of Rome: and we

have

(g) See the Conference betwixt Mr. Chillingworth and Mr. Lewgar, in the Additional Discourses of Mr. Chillingworth never before printed. Lond.

1687. in 4°. pag. 11. &c.

„ some time brought over to their Church, but by the „ Pains and Care of our most Reverend and Learned : Arch-Bishop *Laud*, of Blessed Memory, was brought „ back again to the *Church of England*, wherein he *liv- „ ed and died*, and his Sincerity therein both his Life „ and learned Labours sufficiently testify: yet they „ were very unwilling to lose so great a Prize, and for „ some time after solicited him to Return, till a Letter „ from him put them out of all Hopes. This Letter „ the Judicious and Learned Knight, Sir *Thomas Fan- „ shaw*, who hath been a curious Collector and Pre- „ server of things Uncommon, or Excellent in their „ kind, was pleased to communicate to me: and be- „ cause I am not without Hope, that those Reasons, „ which prevailed with so Learned a Man, as Mr. „ Chillingworth, to Abandon the *Church of Rome*, may „ have some good Influence on others, to Deter them „ from *going over* to it, I will here give a true Copy „ of his Letter “. The famous Dr. Hickes, tho' a man who had a great knowledge of Books, thought this Piece had been first publish'd by Mr. Grascome; and he reprinted it in 1705, in the *Appendix* to a Book intitled: *Several Letters which pass'd between Dr. George Hickes, and a Popish Priest, upon occasion of a young Gentlewoman's departing from the Church of England to that of Rome*. He prefix'd this title to it: *Mr. Chilling- worth's Letter of the Infallibility of the Church of Rome, or of that Doctrine which teaches the Roman Church to be*

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(b) *A Conference, &c.* have a Paper of Mr. Chillingworth (b) which seems to contain the abstract or summary of their dispute. The question in debate was, *Whether the Church of Rome be the Catholick Church, and all out of her Communion are Hereticks or Schismaticks.* Mr. Lewgar held the affirmative, and Mr. Chillingworth the negative. The Arguments on both sides are set down with the Answers and Replies to them. This Method hath the advantage of bringing a Controversy within a narrow compass, and of shewing at one view the weight of the arguments, the closeness of the answers, and the justness of the conclusions: and thereby it was the most suited to Mr. Chillingworth's clear, impartial, and strong way of arguing.

We have in the same manner the substance of a dispute he had with Mr. Daniel (i),

*the Guide of Faith, taken from the printed Copy in the Preface to a Book entituled, „ Certamen Religiosum, or, „ a dispute between a Papist, and a Protestant, &c. „ Oxford, printed 1704“.* And in the Preface to that Volume, speaking of the *Appendix*, he says, „ The II „ Paper is a Letter of Mr. Chillingworth, about the In- „ fallibility of the Church of Rome. I have publish'd „ it again from a late printed Copy, because I think it „ worthy to be read of all Men, especially by Prote- „ stants, who when they happen to be assaulted pub- „ lically, or privately by Popish Priests may make this „ use of it, to desie them to answer this Letter, and in „ the mean time to forbear “.

niel (i), wherein he disproves the *Infallibility of the Church of Rome*, by an Argument taken from the Contradictions which are contain'd in the Doctrine of *Transubstantiation* (k). He had another with a Gentleman, he does not name, in which he confutes the same Infallibility, by proving that, either the present Church of Rome errs, in offering *Tapers* and *incense* to the Virgin Mary; or that the ancient Church of Rome did err, in condemning as Hereticks the Collydirians, for offering a *Cake* to her (l).

Besides the Pieces already mention'd, Mr. Chillingworth wrote one to demonstrate that the Doctrine of Infallibility, the main point of the Romish Votaries, is neither *evident of it self*, nor grounded upon *certain* and *infallible reasons*, nor warranted by any passage of the *Scripture* (m.) And in two other Papers, he shews that the Church of Rome hath formerly erred; first, by the admitting of *Infants* to the *Eucharist*, and holding that without it they could not be saved (n); and secondly, by teaching the Doctrines of the *Millenaries*, *viz.* that before the Worlds end Christ should reign upon Earth for a thousand years, and that the Saints should live under him in all holiness and happiness (o): both which Doctrines are condemn'd as false and heretical, by the present Church of Rome. He writ

(i) Mr. Wood *ubi supr.* Vol. II. c. 114. observes that John Floyd, a Jesuit, went by the Name of Daniel, or Dan. à Jesu. See below Rem. (L.L.) (k) *Additional Discourses &c.* ubi supr. p. 91. (l) *Ibid.* p. 41.

(m) Pag. 26.

(n) Pag. 68.

(o) Pag. 80.

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also a short *Letter*, in answer to some Objections put to him by one of his friends, wherein he shews that neither the Fathers, nor the Councils are infallible witnesses of Tradition; and that the Infallibility of the Church of Rome must first of all be proved from the Scripture. He concludes with these words, „ Remember that if we have any „ Infallible way, we have no use (at least „ no necessity) of an Infallible Guide; for „ if we may be sayed by following the „ Scripture as near as we can (though we „ err) it is as good as any Interpreter to keep „ unity in charity (which is only needful) „ though not in opinion: and this cannot „ be ridiculous, because they say, if any „ man misinterpret the Council of *Trent*, „ it shall not damn him; and why (without „ any more ado) may not the same be said „ of Scripture? (p).

(p) Pag.

90.

I must not forget his *Answer* to some Passages in the *Dialogues*, publish'd under the name of Mr. *Rushworth*. The occasion was this. The Lord Digby desir'd Mr. Chillingworth to meet Mr. White, the true Author of these Dialogues, at the lodgings of Sir Kenelm Digby, a late convert to the Church of Rome. The Lord Digby was there himself. Their conference turn'd upon *Tradition*: and as Mr. White had treated the same matter in his Dialogues, which were not yet publish'd, Mr. Chillingworth, probably

probably at the request of the Lord Digby, selected out of them some passages, relating to that subject, and confuted them (q). See (q) Pag. 103. the Remarks (I).

The

(I) *See the Remarks*]. The Reader may perhaps be glad to know what grounds I have for some things affirm'd in the foregoing Paragraph.

1. I said, that Mr. White was the true Author of the Dialogues printed under the name of Mr. *Rushworth*. These Dialogues were first publish'd at Paris in the year 1640 (2), with this title: *The Dialogues of William Richworth, or the judgment of common sense in the choise of Religion*. That edition contains three, Dialogues; and in a short Preface it is said that *Richworth* their Author, died in the year 1637. They were reprinted in 1654. (3) with the name of *Rushworth* instead of *Richworth*; and these words are added in the title: *Last edition, corrected and enlazg'd by Thomas White, Gent.* In the Advice to the Reader, Mr. White still attributes those Dialogues to Mr. *Rushworth*; and observes that in this edition *besides a very considerable polishment of the whole*, it hath the addition of a Preface and a Fourth Dialogue. The same year 1654, Mr. White put out an *Apology for Rushworth's Dialogues: Wherein the Exceptions of the Lords Falkland and Digby are answer'd &c* (4); and in the *Advertisement* he desires the Reader to take notice, that *this Apology particularly relates to the last edition of Rushworth's Dialogues in.... 1654, as which alone, says he, has felt throughout this Authors last hand: which plainly shews that William Rushworth and Thomas White, are one and the same person.* And indeed, whoever compares the edition of 1640 with that of 1654, will find such alterations, as it is hardly possible

(2) At London, tho' the title hath Paris, in 12°,

(3) A small 8°. suppos'd to be print'd at Paris.

ble

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The foregoing Pieces were publish'd in the Year 1687, under the title of *Additional Discourses of Mr. Chillingworth never before printed* (r). There are some other Writings of his against the Church of Rome, which

(r) See  
Rem. (II).

ble Mr. White would have made in the work of another Author, but had a right to make in his own. Dr. Tillotson says, that *he hath reason to believe* that Mr. White was the Author of those Dialogues which pass under Rushworth's name (s).

(s) The  
Rule of  
Faith, &c.

2. As to the Conference Mr. Chillingworth had with Mr. White, at the request of the Lord Digby; I will P. 119. of the 2<sup>d</sup>. e- cite that Lord's own words, in one of his Letters to dit. 1676. Sir Kenelm Digby. „ Now for proof of the ground

(6) Letters „ it self, says he (6), that all doctrines of Faith what-  
between the „ soever admitted in the present Church, were so taught  
Lord George „ by Christ to the Church which he planted himself;  
Digby, and „ you Alledge this argument: The reason why the pre-  
Sir Kenelm „ sent Church believeth any proposition to be of Faith,  
Digby Kt. „ is, because the immedieate preceding Church of the  
concerning „ Religion: „ age before delivered it unto her for such, and so you  
Lond. „ may drive it on (say you) from age to age until you  
1651, pag. „ come to the Apostles and Christ; an easie progress;  
84. 85. That Let- „ and which, if you remember Mr. White much in-  
ter is da- „ sisted upon at the time when Mr. Chillingworth did  
ted, Sher- „ me the favour to give him a meeting for conference  
born, March „ at your lodging “.

30. 1639.

3. Now that Mr. Chillingworth had a manuscript Copy of these Dialogues, when he answer'd some passages in them, I infer from this, that all those passages, except the first, are wanting in the several Impressions of the Dialogues: and it is probable that they were struck out of the Manuscript by Mr. White, after he had

had

which have not, as yet, been made publick: *viz.* 1. An *Answer to five Questions* propos'd to him by Mr. Peake, *about the Nature of Faith, and the Resolution and Consequences of the Faith of Protestants.* 2. A *Discourse of the Nature of Faith.* 3. *Of the Absurdity of departing from the Church of England for want of Succession of visible Professors in all Ages.* 4. *A brief Answer to several Texts of Scripture alledged to prove the Church, to be one, visible, universal, perpetual and infallible* (s).

(s) See

Rem.  
(VV).

But in the year 1635, he was engaged in a Work, that gave him a far greater opportunity to confute the Principles of the Church of Rome, and to vindicate the Protestant Religion. The Jesuit I have already mention'd, who went by the name of *Edward Knott* (K), had put out in 1630 a little

had seen Mr. Chillingworth's Answer. However the editor of that Paper of Mr. Chillingworth hath intituled it: *An Answer to some Passages in Rushworths Dialogues: beginning at the third Dialogue Section 12. p.*

181. *Ed. Paris, 1654. about Traditions* (7) : taking for (7) See granted that all those passages are to be found in the Rem, (II), *third Dialogue.* Which he might be led into, by finding the first passage to be as cited; and concluding, without looking further, that the rest did follow.

(K) *A Jesuit who went by the name of Edward Knott.*

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little Book call'd, *Charity mistaken*, with  
the want whereof, Catholickes are unjustly  
charged: for affirming, as they do with  
grief, that *Protestancy vnrepented destroies*

(1) In 8°. *Salvation* (t). That Book was answer'd by  
Dr.

(1) Not *Matthew Smith, ubi infr. and Mr. Wood, Ath. Oxon. Vol. II. c. 45.* do affirm. *Knott*]. His true name was *Matthias (1) Wilson*. He was born at *Pegsworth neare Morpeth in Northumberland*: and was for severall years *Professor of Divinity at the English Colledge in Rome*; then *Vice-Provinciall*; and lastly, *Provinciall of all English Jesuits (2)*. He dyed at *London* on the fourth of *January 1655*, according to the English accompt, and was buried the next day in the *S. Pancras Church* near that *City (3)*.

(2) Mr. Thomas Smith in his Preface before Mr. Daille's *Apologie for the Reformed Churches* &c. p. 14. See Rem. (MM.) (3) Wood ubi supr. (4) Ubi supr. pag. 185.

In the *Bibliotheca Patrum Societatis Jesu*, we find this account of him (4):

EDWARDUS KNOTTUS, vero nomine MATTIAS WILSONUS, natione Anglus, patria Northumber. Vir eximiae doctrinae, & aptissimae ad gubernandum mansuetudinis. Diu Romæ in Collegio Anglorum Iuuentutem illam educavit; deinde Anglicane Prouincie nostræ extra Angliam egit Viceprouinciale, postea totius Prouincie bis Prepositum. In comitijs Generalibus Societatis Romæ anno 1646. quibus ut Provincialis interfuit, electus fuit in unum ex Definitoribus; vir magnis animi dotibus humili in corpore præditus. Ingressus fucrat in Societatem post absoluta studia Theologica Romæ anno salutis 1606, etatis 26. & iam Sacerdotio iniciatus; & primos seruores Tironum ad senectutem usque retinuit. Religiose discipline vel in minimis custos in se ipso accuratus, & in aliis quibus præcerat exactior sedulus. Demum annis grauis, & maturus cœlo Londini dum Prouinciam secundò administraret migravit ad præmia laborum, die 14 Ianuarii

Dr. Potter, Provost of Queen's College in Oxford; and his Answer came out in 1633, with this title: *Want of Charitie iustly charged, on all such Romanists, as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation. In Answer to a late Popish Pamphlet intituled Charity Mistaken &c.* (u) The Jesuit replied, in 1634, under this title: *Mercy and Truth. Or Charity maintayned by Catholiques. By way of Reply upon an Answere lately framed by D. Potter to a Treatise which had formerly proued, That Charity was Mistaken by Protestants: With the want whereof Catholiques are unjustly charged, for affirming, That Protestancy unrepented destroyes Salvation. Deuided into two Parts.* Mr. Chillingworth undertook to answer that Reply: Which gave him frequent occasions to resort to his most ingenious and learned friend the Lord Falkland, at Great Tew, his Lordship's Seat in Oxfordshire, who could not only assist him with his curious Library, but help him by his Conversation (L).

About

1656. *Scripsit Anglice librum insignem aduersus Doctorem hæreticum Potterum &c.*

The Catalogue of Mr. Knott's Books, which follows here, I refer to another place (s).

(L) Which gave him frequent occasions to resort to his friend the Lord Falkland &c]. „ When Mr. Chillingworth,

(s) See

(KK).

(u) See the Article POTTER (Christo-pher).

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About that time, Mr. Chillingworth wrote a Letter to one of his Friends, who, it seems, had desir'd to know what judgment might be made of Arianism from the sense

(1) *The genuine Remains of Dr. Thomas Barlow, late Bishop of Lincoln, &c. p. 329.*

,, worth, says Bishop Barlow in a Letter to Sir Peter Pett, (1), undertook the Defence of Dr. Potter's Book against the Jesuite, he was almost continually at Tew with my Lord [Falkland], examining the Reasons of both Parties, pro and con, and their invalidity or consequence, where Mr. Chillingworth had the benefit of my Lord's Company, and his good Library.

,, The benefit he had by my Lord's Company, and rational Discourse, was very great, as Mr. Chillingworth would modestly and truly confess. But his Library, which was well furnish'd with choice Books (I have several times been in it, and seen them) such as Mr. Chillingworth neither had, nor ever heard of many of them, 'till my Lord shew'd him the Books, and the passages in them, which were significant and pertinent to the purpose. So that it is certain that most of those Ancient Authorities which Mr. Chillingworth makes use of, he owes, first to my Lord of Falkland's Learning, that he could give him so good directions; and next to his civility and kindness, that he would direct him.

In another Letter to one of his Friends, who had writ to him for his judgment, *Wherein Mr. Chillingworth's peculiar excellency above other Writers consisted*

(2) Ibid. (2); the Bishop returns the following Answer:

P. 344. „ You desire to know, says he (3), wherein Mr. (3) P. 347. „ Chillingworth's Excellency above other Writers did consist? So that you seem to take for granted, that „ he

sense of Antiquity. I shall give it here, such as I transcribed it from Mr. Chillingworth's Original, which was communicated <sup>(x)</sup> In April 1719. to me (x). And for the further satisfaction of

„ he has an Excellency (if not above all, yet) above many, or most Writers ; and I think so too.

„ But then the Case must be cautiously stated ; for his excellency we speak of, cannot consist in any extraordinary Knowledge he had of *Antiquity*, (Sacred or Civil,) of *Councils* and *Fathers*, or Learned Mens Animadversions upon them ; nor in any great Skill he had in several *Tongues* and *Languages*, &c.

„ But his Excellency wherein he excell'd many (if not most) Writers, did arise from, and consist in his *Logick* ; both *natural* ; and (by exceeding great industry) *acquired*.....

„ But that Logick in which Mr. Chillingworth's excellency did principally consist, was his *acquir'd Logick* ; he industriously studied it, finding the exceeding use of it, especially in Controversies of Religion. „ *Logick* (and that only) makes a Man to write so, „ that his Arguments shall be, 1. *Consequent*, 2. *Evident* : For that (and that only) enables a Writer really to know, whether the premises do indeed infer the Conclusion ; or otherwise are false, or *fallacious*, „ and *Sophistical*, and not truly *Logicall* and *concluding* Arguments : And for this, Mr. Chillingworth, (after an industrious and diligent reading *Aristotle's* and *Crakanthorp's Logick*, who were best able to instruct him) was of greater ability to judge truly, than most (if not all) the Writers I have yet met with.

„ Besides, Mr. Chillingworth in all his *Disputes* against *Popery*, draws his Arguments not from Fathers

„ , thers

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of the Reader, I will set down at large in the Remarks, some of the passages cited or referr'd to by Mr. Chillingworth, which I happen'd to light upon.

„ Deare

„ *thers or Councils* (though in several things they may „ be of good use, though they be not Infallible) but „ from the *Sacred Scriptures*; which being of *Divine* „ *Authority, and Infallible*, are a sure and just ground „ of that confidence we are speaking of.

I beg leave to make some Observations on the foregoing Passages.

Bishop Barlow being asked, *Wherein Mr. Chillingworth's excellency above other Writers did consist*, says it cannot consist in any extraordinary knowledge he had of Antiquity, (*Sacred or Civil,*) of Councils and Fathers, or Learned Mens Animadversions upon them; nor in any great Skill he had in several Tongues and Languages, &c.?

I will not pretend to say, that he exceeded other Writers in these particulars, especially when he began to write his Book, he being then but 33 years old; and My Lord Falkland did probably furnish him with some materials: but yet we have reason to believe, both from that Book, and from other private Writings of his, that he was well versed in *sacred and civil Antiquity*, and understood several *Tongues or Languages*. Certainly, his affirming that he did *see plainly, and with his own eyes, that there are Councils against Councils, some Fathers against others, the same Fathers against themselves, a Consent of Fathers of one Age, against a Consent of Fathers of another age; the Church of one age against the Church of another age* (4), is a sufficient proof that (4) Chap. vi. § 56. he had a very great *Knowledge of sacred Antiquity*; and far

„ Deare Harry (y), I am very sor-  
 „ ry it was my ill fortune not to see thee  
 „ the day that I went out of Oxford: other-  
 „ wise I should haue thank'd thee very hear-  
 „ tily for the fauour thou didst the night be-  
 „ fore,

(y) The  
Letter is  
without  
Date: and  
the Cover  
being lost,  
it doth not  
appear to  
whom it  
was writ-  
ten.

far greater than several eminent men have had, who have made it the constant subject of their study and application. For his clear head, sound judgment, and free impartial inquiry after truth, made him *see* what these learned men could not perceive. And the reason is, because they only read those Antients, either with a view to stock and enrich their memory; or in order to find out authorities to confirm their own opinions and prejudices. Whatever the Fathers say, is sacred to them, and receiv'd with a sort of religious respect and reverence. But Mr. Chillingworth proceeded in a different way. He read them carefully and digested them well: but then he consider'd them as fallible men; and having no regard to names or persons, he made a true judgment of them, which enabled him to assert the cause of Protestants more effectually than had been done before.

I conclude with the following judicious Observation of Dr. Hare: „ *Mr. Chillingworth, says he* (5), *is* „ certainly a good Reasoner, and may be read with „ much advantage: but I fear the reading of him by „ Young Divines hath had one great inconvenience; „ they see little shew of *Reading* in him, and from „ thence are induced to think, there is no necessity of „ Learning to make a good Divine; nay, that if he „ had been more a Scholar, he had been a worse Rea- „ soner; and therefore not to study the ancient Writers „ of the Church is one step to the being *Chillingworths*

(5) Scrip-  
ture and  
cated, &c;  
Preface, p.  
xxxii.

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„ fore, especially for Mr. Couentryes company and discourse, whose excellent witt I doe very much admire, and had I so much interest in him as you haue, I should desire him often (though I hope I need not) to remember what our Saviour sayes,—*To whom much is giuen, of them much shall be required.*

„ Mr. Taylor did much confirme my opinion of his sufficience; but let mee tell you in your care—meethinkes he wants much of the Ethicall part of a discourser, and flights too much many times the Arguments of those he discourses with: but this is a fault he would quickly leaue, if he had a friend that would discreetly tell him of it. If you or Mr. Couentry would tell him, that you heard one, that knowes him, magnifyc him exceedingly for other thinges, but censure him for this, you might doe him a very freindly office: and my writing to you thus much, giues

„ themselves: I fear, I say, the reading Mr. Chillingworth in their first years has had this influence, to make them think, that good Parts and good Sense would do without Learning, and that Learning is rather a prejudice than an improvement of them. But 'tis a great mistake to judge of a man's Learning by the shew that is made of it: Mr. Chillingworth had studied hard, and digested well what he read, and so must they who hope to write as well, and be as much esteemed.

„ giues you grownd enough to say so truly : but you must not give the least suspicion that I am the man, and therfore not „ doe it yet a good while.

„ When Dr. Sheldon comes to Oxford, I „ will be there againe, and then will be very ready to doe any seruice in the busi- „ ness you imparted to mee.

„ I was mistaken in my directing you to „ Eusebius for the matter you wott of. You „ shall find it in a witnesse much farther „ from exception herein, then Eusebius : „ even Athanasius himselfe, the greatest „ aduersary of that doctrine ; and Hilary „ who was his second. See the first, in *Ep. de Synodis Arim. & Seleuc.* p. 917. *D. Tom. 1. edit. Paris.* 1627. See the second, *de Synodis.* fol. 97. In the first, you shall find that the eighty Fathers which „ condemn'd Samosateius, affirm'd expresſe- „ ly,—That *the Sonne is not of the same essence of the Father*: which is to contradi- „ dict formally the Councell of Nice, which „ decreed *the Sonne Coessentiall to the Fa- ther*. In the second, you shall find these „ wordes to the same purpose,—*Octoginta Episcopi olim respuerunt τὸ Homou- sion (M)*. See also, if you please, Justin.

„ cont.

(M) *Octoginta Episcopi olim respuerunt τὸ Homouion*.  
The whole passage stands thus : *Octoginta Episcopi olim*  
E 2 *respuerunt*

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„ *cont. Tryph.* p. 283, 356, 357. Tertull.  
 „ against Praxeas, c. 9. Novatian *de Trin.*  
 „ *in fine*, who is joyn'd with Tertullian.  
 „ Athanas. *Ep. de Fide Dion. Alex.* T. 1.  
 „ p. 551. Basil. T. 2. p. 802, 803. *edit.*  
 „ *Paris.* 1618. See St. Hierom, *Apol.* 2.  
 „ *cont. Ruffinum*, T. 2. p. 329. *Par.* 1579.  
 „ See Petavius upon Epiph. his *Panar. ad*  
 „ *Hær.* 69. *quæ est Arij.* p. 285; and con-  
 „ sider how well he cleares Lucian the Mar-  
 „ tyr from Arianisme, and what he there  
 „ confesses of all the Ancient Fathers.

„ If you could understand French, I  
 „ would referre to Perron, p. 633. of his  
 „ Reply to K. James; where you should  
 „ find these wordes: *If a man should de-*  
 „ *mand of an Arrian, if he would submitt*  
 „ *to the judgment of the Church of the*  
 „ *ages præcedent to that of Constantine and*  
 „ *Marcian, he would make no difficulty of*  
 „ *it, but would presse himselfe that the Con-*  
 „ *troversye might be decided by that little*  
 „ *which remaines to us of the Authors of*  
 „ *that time. For an Arrian would find in*  
 „ *Irenæus, Tertullian, and others, which*  
 „ *remaine*

respuerunt [rō Homousion], sed trecenti decem & octo  
 super receperunt. Et miki quidem ipse ille hic numerus  
 sanctas est: in quo Abraham auctor regum impiorum, ab  
 eo qui æterni sacerdotii est forma, benedicitur. D. Hila-  
 riusr Pictavorum Episcopus &c. Basileæ 1550, pag. 334;  
 & edit. Paris. 1605, col. 359, 360.

„ remaine of those ages, — That the  
 „ Sonne is the instrument of the Father ;  
 „ That the Father commanded the Sonne in  
 „ the works of creation ; That the Father  
 „ and the Sonne are — aliud & aliud (N) :  
 „ which thinges he that should now hold,  
 „ now when the Language of the Church  
 „ is more examin'd, would be esteemed a  
 „ very Arrian.

„ If you reade Bellarmine touching this  
 „ matter, you should find that he is troubled  
 „ exceedingly to find any tolerable glosses  
 „ for the speeches of the Fathers before  
 „ the Councell of Nice which are against  
 „ him ; and yet he conceales the strongest  
 „ of them : and to counterpoise them, cites  
 „ Authors that haue indeed ancient Names,

E 3

„ but

(N) *That the Father and the Son are aliud & aliud].*

I will give the Reader the very words of Cardinal du (1) Re-  
 Perron : *Et pource qui demandera à un Arien (1), ou à plique à la  
 un Eutychien s'il vent se soumettre au jugement de Reposte du  
 l'Eglise des siecles precedents celuy de Constantin ou de serenissime  
 Marcian, il n'en fera aucune difficulté, ains pressera luy- Roy de la  
 mesme que la controuerse se decide par ce peu qui nous reste Grande  
 d'autheurs de ce temps-là. Car l'Arien trouuera dans Bretagne,  
 saint Irenée, Tertullian & autres qui nous sont restez &c. Livre  
 en petit nombre de ces siecles-là, que le Fils est l'instru- 729.  
 ment du Pere ; que le Pere a commandé au Fils lors qu'il  
 a esté question de la creation des choses ; que le Pere & le  
 Fils sont aliud & aliud, choses, que qui tiendroit au-  
 iourd'huy que le langage de l'Eglise est plus examiné, seroit  
 estimé pour Arien luy-mesme.*

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„ but such whom he himselfe has stigma-  
 „ tiz'd for spurious or doubtfull in his booke  
 „ *de Script. Eccles.*

„ Were I at leysure, and had a little longer  
 „ time, I could referre you to some that ac-  
 „ knowledge Origens judgment to be also  
 „ against them in this matter. And Fishar  
 „ in his Answere to Dr. Whites Nine Quæ-  
 „ stions, has a place almost parallel to that  
 „ aboue cited out of Perron (O).

„ In

(O) *Fishar in his Answer to Dr. White's nine Questions, has a place almost parallel to that above-cited out of Perron*].

*1) The Answere unto the Nine Points of Controversy, propounded by our late Soueraygne, &c.* pag. 106, „ Fisher's words are these: „ (1) If against „ every Tradition of the Church difficil and obscure „ passages may be brought out of Fathers, and this doth „ suffice to make the same questionable, then no Tra- „ dition can be certainly knowne without exact read- „ ing, and examining of the Fathers. But no Tra- „ dition, or Doctrine is so constantly and clearly deli- „ uered by the Fathers, but diuers obscure and difficult „ places out of their workes may be brought agaynst „ them, with such a shew, that common people shall „ not know what to say. For what Tradition more „ constantly deliuered by the Christian docters then our „ Sauiour's consubstantiality with his Father according „ to his diuine nature? and yet the New reformed Ar- „ tians, as you may see in *Bellarmin. l. 2. de Christo cap. 10.* bring uery many testimonies of antient Fa- „ thers to proue that in this point they did contradic- „ themselves, and were contrary one to another; „ which places whosoeuer shall read, will clearly see, „ that

„ In a word, whosoeuer shall freely and  
 „ impartially consider of this thing, and  
 „ how on the other side the Ancient  
 „ Fathers weapons against the Arrians, are  
 „ in a manner onely places of Scripture,  
 „ (and those now for the most part dis-  
 „ carded as impertinent and unconcluding.)  
 „ and how in the argument drawne from  
 „ the authority of the Ancient Fathers, they  
 „ are almost alwayes defendants, and scarce  
 „ euer opponents; he shall not choose but  
 „ confesse, or at least be very inclinable to  
 „ beleue, that the Doctrine of Arrius is  
 „ eyther a Truth, or at least no damnable  
 „ Hæresy.

„ But the Carryer stayes for my Letter,  
 „ and I haue now no more time than to adde  
 „ that I am, Thy very true and louing  
 „ Friend, &c.

The Postscript to this Letter shall  
 be set down in the Remarks, with  
 E 4 some

„ that to common people they are vnanswerable; yea  
 „ that common people are not capable of the answers  
 „ that learned men yeld unto such obscure passages:  
 „ what then shall they do? They must answere, that  
 „ antiquity did neuer acknowledge such dissention a-  
 „ mongst the Fathers in the point of our Sauiours Con-  
 „ substanciality, which they would not haue omitted to  
 „ do had therbyn any such reall dissention, seeing they  
 „ noted the Fathers opposition in lesser matters “.

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with some Observations upon the Letter (*P*).

Mr. Chillingworth's integrity and uprightness was equal to his Learning and Freedom.

Being

(*P*) *The Postscript to this Letter shall be set down in the Remarks, with some Observations upon the Letter.*

(1) *St.*

*John, Ch.*

*vii. v. 17.*

(2) *Per-*

*haps Mr.*

*Dudley*

*Diggs, Au-*

*thor of The*

*Unlawful-*

*nesse of Sub-*

*jects tak-*

*ing up*

*Armes a-*

*gainst their*

*Souveraigne*

*in what case*

*soever &c.*

*printed in*

*the year*

*1644 (and*

*not in*

*1643 as*

*Mr. Wood*

*hath it) in*

*4o. See*

*Abh. Oxon.*

*Vol. II. c.*

*16.*

(3) *Tessa-*

*radecas An-*

*ti-Pistoria-*

*na. Hanov.*

*an. 1607.*

*8o.*

That Postscript is as follows :

„ See *Facundus Hermianensis, Lib. 10. c. 15.*

„ Remember alwayes the wordes of our Sauiour :

„ *If you will doe the will of my Father, you shall know of* „ *the Doctrine whether it be of God (1).*

„ If you can, send mee Mr. Diggses (2) Speech.

„ I prynhee goe to Dr. Littleton, and desire him to

„ send mee all that he has of Vorstius. For in the E-

„ pistles of his which I borrowed of him he referres

„ mee to some other bookees of his which I shall haue

„ especiall occasion to use ; especially his booke a-

„ gainst — Pistorius the Jesuit (3) “.

Now to come to the Letter it self, I have already observed that Mr. Chillingworth *writ it to one of his Friends, who, it seems, had desir'd to know what judgment might be made of Arianism from the sense of Antiquity.* Mr. Chillingworth tells him who they were that asserted the Opinion of Arius, and with what advantage they did combat their adversaries. From whence he concludes, that *whosoever shall freely and impartially consider of this thing . . . . he shall not choose but confess, or at least be very inclinable to beleuee, that the doctrine of Arrius is eyther a Truth, or at least no damnable heresy.* Whereby it appears that in Mr. Chillingworth's judgment, if this Controversy was to be decided by the Authority of the ancient Fathers, Arianism would carry the day. But as he rejected all human Authority in matters

Being perfectly sincere in the opinions he profess'd, no human consideration was capable to make him either prevaricate, or act in opposition to them. He gave in the year

matters of Faith, no body, I think, hath a right to conclude from thence, that he was an Arian (4). How- (4) See  
ever, it is certain that he did not exclude Arians from Rem.  
Salvation; wherein he agreed with several eminent (PP).

Divines of the Church of England, such as the judicious Mr. Hooker; Dr. Morton, Bishop of Durham; Mr. Hales &c.

„ *It seemeth, says Dr. Potter in his Answer to Mr. Knott* (5), to some (q) men of great learning and judgment (but herein I had rather leave the Reader to his judgment, then interpose mine owne) that all who profess to love and honour Jesus Christ (though it be in much weakenesse and with many errors, yet) are in the visible Christian Church, and by Catholiques to be reputed Brethren. Or to the same purpose; wheresoever (say they) a company of men do joyntly and publiquely profess the substance of Christian Religion, which is, *Faith in Iesu Christ the Sonne of God and Saviour of the world, with submission to his doctrine in minde and will*: there is a Church wherein

(5) Want  
of Charitie  
justly char-  
ged on all  
such Roma-  
nists, as  
dare (with-  
out truth or  
modestly)  
affirme,  
that Prote-  
stancie de-  
stroyeth sal-  
vation, &c.

2<sup>d</sup>. Edit.

Lond.

1634, pag.  
113, 114.

„ Salvation may bee had, notwithstanding any corruption of judgment or practice; yea although it be of that nature that it may seeme to fight with the very foundation, and so hainous as that in respect thereof the people stained with this corruption are worthy to be abhorred of all men, and unworthy to be called the Church of God“.

Dr. Potter adds several illustrations and proofs that are brought in by those learned Men, to assert the said

(q) Mr.

Hooker lib.

3. §. 1. Tho.

Morton

of the

Church.

cap. 1 §.

4. & cap.

7. §. 10.

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year 1635, a very convincing proof of it. Some of his friends recommended him to Sir Thomas Coventry, Lord Keeper of the Great Seal, for some Preferment: and his Lord-

position; viz. „ That to beleieve in Iesus Christ the „ Sonne of God and Saviour of the world with submissi- „ on to his doctrine in mind and will, is sufficient to con- „ stitute a Church, wherein Salvation may be had “: and cites these words of Salvian, Bishop of Marseilles, who speaking of the Arian Goths and Vandals, says :

(6) *Salvi-anus de Gubernati-ne Dei: ex recensione Stephani Balusii Lib. V. p. 100. edit. se-cundæ, Pa-ris 1669.* *Eis traditio (6) magistrorum suorum, & doctrina inverte-rata, quasi lex est; quia hoc sciunt tantummodo quod do- centur. Hæretici ergo sunt, sed non scientes. Denique apud nos sunt hæretici, apud se non sunt. Nam in tan- tum se catholicos esse judicant ut nos ipsos titulo hæreticæ appellationis infament. Quod ergo illi nobis sunt, hoc nos illis. Nos eos injuriam divinæ generationi facere certi sumus, quod minorem Patre Filium dicant. Illi nos inju- riosos Patri existimant, quia æquales esse credamus. Ve- ritas apud nos est; sed illi apud se esse præsumunt. Honor Dei apud nos est; sed illi hoc arbitrantur honorem divini- tatis esse quod credunt. Inofficiosi sunt; sed illis hoc est summum religionis officium. Impii sunt; sed hoc putant veram esse pietatem. Errant ergo; sed bono animo er- rant, non odio, sed affectu Dei, honorare se Dominum at- que amare credentes. Quamvis non habeant rectam fidem, illi tamen hoc perfectam Dei estimant caritatem. Qua- liter pro hoc ipso falsæ opinionis errore in die iudicii puni- niendi sint, nullus potest scire nisi Index. Which Dr.*

(7) *Ubi su- pr. pag. 119, 120.* Potter englishes thus (7): „ The tradition of their „ Teachers, and the doctrine which they have learned, „ is to them as it were a Law: they beleieve as they „ have

Lordship, who knew his merit, and was then a benefactor to him, express'd a great readiness to oblige him in that particular. Mr. Chillingworth's circumstances were such, as made

„ have beeene instructed. They are Heretiques then, but „ not wittingly. Briefly, they are Heretiques in our „ judgment, but not in their owne. For they esteeme „ themselves so good Catholiques, that they defame „ us with the title of Heresie. Such therefore as they „ are to us, such are Wee to them. Wee know assu- „ redly that they are injurious to the Divine Generation „ of the Sonne of God, because they say He is inferi- „ our to his Father: They contrarily think us injuri- „ ous to the Father, because wee beleeve the Sonne to „ be equall to Him. The truth is on our side, but they „ presume it is on theirs. Our opinion truly honours „ God, but they suppose their opinion to be more ho- „ nourable to Him. They are indeed undutifull to God, „ but this they esteeme a great dutie of Religion. They „ are impious, but this they think to be true piety. „ They erre then, but they erre with a good minde: „ not out of any hatred to God, but with affection to „ him, thinking to honour hereby and love the Lord. „ Although they have not the right Faith, yet they ima- „ gin their opinion to be perfect Charitie towards God. „ How they shall bee punished in the last day of judg- „ ment for this error of their false opinion, the Judge „ alone knowes. “

And the ever-memorable Mr. Hales observes, that *Arianism* is but a *name of Schism*; *howsoever in the common Language of the Fathers*, it is *called Heresy*. For *Heresy*, says he, *is an act of the Will, not of Reason*; and

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made the Lord Keeper's resolution most acceptable to him. But he could not be instituted or collated to a Benefice, without having first subscribed to the Articles. And that

*and is indeed a Lye, not a Mistake. And he adds, that he doth not see, why we might not go, if occasion require, to an Arrian Church, so there be no Arianism express in*

(8) See the *their Liturgy* (8).

*Life of Mr. Hales, P. 33.* I shall perhaps not deviate from the subject of this

Remark, if I bring in here a passage out of Mr. Chillingworth's Preface to his Book against Mr. Knott, intitled, *The Religion of Protestants a safe way to Salvation, &c.* That Jesuit having charged the Protestants with *leading Men to Socinianisme*, he observes that he could easily retort that imputation upon the Papists, and shew that the *Doctors of their Church doe the principall and proper worke of the Socinians for them, undermining the Doctrine of the Trinity, by denying it to be supported either by the Scripture, or by the consent of the ancient Doctors.*

(9) Preface to the Author of *Christianity maintained. &c.* §. 17, 18. For Scripture, says he, (9) your men deny very plainly and frequently, that this Doctrine can be

proved by it. See, if you please this plainly taught, and urged very earnestly by Cardinall Hosius, *De Author. Sac. Scrip. l. 3. p. 53.* By Gordonius Huntlaeus *Contr. Tom. i. Controv. i. De verbo Dei, C. 19.* By Gretserus and Tannerus in *Colloquio Ratisbon.* And also by Vega, Possevin, Wiekus, and Others.

And then, pursues he, for the Consent of the Ancients, that that also delivers it not, by whom are we taught but by Papists only? Who is it that makes known to all the world, that *Eusebius*, that great searcher and de-

, vourer

that the Reader may better understand what is meant by *subscribing to the Articles*, it will not be improper to observe, that in the Reign of King Edward VI, some Articles

„ vourer of the Christian Libraries, was an Arrian? Is  
„ it not your great *Achilles, Cardinall Perron*, in his  
„ 3. Booke, 2 Chap. of his Reply to K. *James*? Who  
„ is it that informs us that *Origen* (who never was  
„ questioned for any error in this matter, in or neere  
„ his time) denied the *Divinity of the Son and the holy*  
„ *Ghost*? Is it not the same great Cardinall, in his Booke  
„ of the *Eucharist* against *M. du Plessis* l. 2. c. 7?  
„ Who is it that pretends that *Irenæus* hath said those  
„ things, which he that should now hold, would be esteem-  
„ ed an Arrian? Is it not the same *Perron*, in his Reply  
„ to K. *James*, in the fifth Chap. of his fourth Observa-  
„ tion? And does he not in the same place peach *Ter-  
„ tullian* also, and in a manner give him away to the  
„ Arrians? And pronounce generally of the *Fathers*  
„ before the *Councell of Nice*, That the Arrians would  
„ gladly be tryed by them? And are not your fellow Je-  
„ suits also, even the prime men of your Order, pre-  
„ varicators in this point as well as others? Doth not  
„ your friend *M. Fisher*, or *M. Floyd*, in his booke of  
„ the Nine Questions proposed to him by K. *James*,  
„ speak dangerously to the same purpose, in his discourse  
„ of the *resolution of Faith*, towards the end? Giving  
„ us to understand, That the new Reformed Arrians  
„ bring very many *Testimonies of the Ancient Fathers* to  
„ prove that in this Point they did contradict themselves  
„ and were contrary one to another: which places who so-  
„ ever shall reade, will clearly see, that to common people  
„ they

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cles of Religion were drawn up and published with this title: *Articles agreed upon by the Bishops and other learned and godly Men, in the last Convocation at London, in the year of our Lord 1552, to root out the discord of Opinions, and establish the Agreement of true Religion. Published by the*

(z) *A Collection of Articles, Injunctions, Canons, &c. by Anth. Sparrow, Lond. 1661, p. 37.*  
 (a) See Dr. Bennett's *Essay on the Thirty nine Articles, &c. p. 371.*  
 (b) Hedy-  
 ed on the  
 6<sup>th</sup> of July  
 1553.

very soon after, not only whatever related to the security of the Protestant Religion, but even Protestantism it self, seem'd at an end by the Death of that excellent Prince (b), and the accession of Queen Mary to the Crown.

The Reformation being re-establish'd by Queen Elizabeth, the Articles of Religion, set forth by her Brother, were revis'd and alter'd in several places in 1562, by the Clergy in Convocation. They were afterwards presented to the Queen, and submitted to her censure:

„ *they are unanswerable, yea that common people are not capable of the answers that learned Men yeeld unto such obscure passages (10).* And hath not your great An-

(10) See Rem. (O) *tiquary Petavius, in his Notes upon Epiphanius in Hær. 69. been very liberal to the Adversaries of the*

*Doctrine of the Trinity, and in a manner giuen them for Patrons and Advocates; first Justin Martyr, and*

*then almost all the Fathers before the Councell of*

*Nice, whose Speeches hee sayes, touching this point,*

*cum Orthodoxæ fidei regula minime consentiunt.*

censure: and her Majesty having carefully examin'd them, gave them her royal Assent. They were printed under this title: *Articles, whereupon it was agreed by the Arch-bishoppes and Bishops of both provinces, and the whole Clergye, in the convocation holden at London in the yere of our Lord 1563. for the avoydying of Diversities of opinions, and for the stablyshyng of consent touchyng true religion. Put foorth by the Queenes authoritie (c).*

In the year 1566, a Bill was brought into the House of Commons for the ratification of these Articles. The Commons pass'd the Bill, to which was join'd the English printed Book of Articles: but it had only one reading in the House of Lords; being stopped there by order of the Queen, <sup>(d) Sir Simon D'Ewes, unto it, (as it should seem) by some sinister Counsel (d).</sup> *perswaded* <sup>Journal of all the Parliaments during the Reign of Queen Elizabeth, 1558-1563.</sup>

Another Bill to the same purpose was brought into Parliament in 1571; and having pass'd both Houses, received the royal assent <sup>(e).</sup> By this Act <sup>(f)</sup>, it is required, &c; p. that every Person under the Degree of a <sup>1574</sup> Bishop, <sup>(e) See Rem. (Q).</sup> which doth, or shall pretend to be a <sup>1555</sup> Priest or Minister of Gods Holy Word and Sacraments . . . . shall in the Presence of the <sup>(f) An Act for the Ministers of the Church of England. 1571.</sup> Bishop or Guardian of the Spiritualities of some one Diocess, where he hath, or shall have Ecclesiastical Living, declare his Assent; and subscribe to all the Articles of Religion,

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ligion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, entituled, Articles (Q), whereupon it

(Q) Declare his Assent and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, entituled, ARTICLES, &c]. These words, which only concern &c, are a limitation to the Subscription, and shew that the Parliament did not require the Ministers of the Church of England to declare their Assent and subscribe to all the Articles of Religion comprized in the Book imprinted, containing the Articles; but only to those Articles which concern the Confession of the true Christian Faith and the Doctrine of the Sacraments. For, if an assent and subscription to all the Articles comprized in that Book, without any exception, was intended; it must be own'd, either that these words of the Act, which only concern the Confession of the true Christian Faith and the Doctrine of the Sacraments, are needless and superfluous; or else, that the Parliament was of opinion, that all the Articles did concern the Confession of the true Christian Faith and the doctrine of the Sacraments, tho' several of them, are neither Articles of Faith, nor relate to the Doctrine of the Sacraments: as, for instance, the Articles for the Homilies, for Church Government, &c.

(1) See Sir Simon D'Ewes's Journal of all the Parliaments during the Reign of Queen Elizabeth, &c; p. 157, 166, 184, 185.

And to set this matter in a clearer light, I must observe that there was at that time a division in the Church of England, both among the Clergy and Laity, about matters of Discipline and Ceremonies. The Puritans, that is, such as were for a farther Reformation, desir'd that some Practices that had been retain'd upon political considerations, in order to bring the Papists into the Church, might be abolish'd (1); and these had the majority

it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God one Thousand Five hundred

majority in Parliament. Therefore when the Bill to ratify the Articles was brought before them, they did, in regard to those Clergy-men who were of the same opinion with themselves, limit the Subscription to the Articles which concern *the Confession of the true Christian Faith and the Doctrine of the Sacraments*, and left a latitude in what relates to Discipline and Ceremonies, as matters indifferent in themselves.

But the restriction is not in the word *Only*, as Mr. Collier (2) and others imagine. It would still subsist, tho' that word were left out. To say, that every Minister *shall declare his assent and subscribe to all the Articles of Religion which... concern the Confession of the true Christian Faith and the Doctrine of the Sacraments, comprised in a Book imprinted, intituled ARTICLES, &c*; evidently limits and determines the *Assent and Subscription* to such Articles in that *Book*, as *concern the two heads mention'd, and dispenses with assenting and subscribing to the other Articles in the same Book*. The word *Only* was added to enforce the limitation, and put it out of all manner of doubt or exception. But, at the same time, that word, with the word *All* just before it, have thrown a sort of uncouthness in that sentence, (such as may be seen in other Acts of Parliament where Clauses are added), which hath furnish'd Dr. Bennet with an Objection against the limitation. (3) *Ubi For he thinks that the natural and obvious Sense of the supr. Chap; Act does directly oppose this Notion of a Limitation; and uses several arguments to prove it* (3): but he hath been

(2) *Ecclesiastical History of Great Britain, &c.* Vol. II. p. 530. See also Mr. Strype's *Life of Archbishop Whitgift*, p. 394, 395.

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hundred sixty and two, according to the computation of the Church of England, for the avoiding of the diversities of Opinions, and for the establishing of Consent touching

fully answer'd by the Author of the *Historical and Critical Essay on the thirty nine Articles* (4).

(4) Chap. vii. p. 163, *¶ seqq.*

That the word *Only* was added by the Lords to enforce the restriction, may be conjectur'd from the following passage of Mr. Beal, Clerk of the Council to Queen Elizabeth, in an apologetical Letter writ to the Lord Treasurer Burgleigh, in 1592; wherein he affirms, *That (5) the Statute of XIII<sup>th</sup> [of Queen Elizabeth which ratifyed the Articles] did require a Subscription to the Articles of Faith only: and that he had heard it credibly reported, that it appear'd by the Records, that the limitation was thought meet to be inserted by the Lords in the Higher House, when as the Bill had passed the Lower House in more general Terms.* According to this account, the Bill passed the lower House with a Limitation; but because it was not deemed by the Lords to be sufficiently limited, they made a further Limitation, which we cannot conceive to have been any thing else besides the addition of the word *Only*: and, at the same time, leaving the word, *All*, still in the Bill, as the Commons sent it up, occasion'd the uncouthness before mention'd.

Mr. Beal says that *he had heard it credibly reported, that it appear'd by the Records that the Limitation, (that is, the enforcing limitation), was inserted by the Lords: and indeed it appears by their Journals that they made some Amendments to the Bill; but what these Amendments were, is not mention'd.* Sir Simon D'Ewes

ing true Religion, put forth by the Queens authority: *and shall bring from such Bishop or Guardian of Spiritualities, in writing under his Seal authentick, a testimonial of*

does not take notice of any Amendments made by the Lords to that Bill; tho' he had their Journals before him, and pretends to give us a faithfull account of them. His omissions and inaccuracies have put Dr. Bennet to several Difficulties, and drawn him, as well as the Author of the *Historical and Critical Essay on the thirty nine Articles*, into some mistakes; which it would be too long to set aright here. I will rather chuse to give an Account of what I have found relating to that Bill, in the Journals of the Parliament, and in a Manuscript in the Cotton Library, intitled, *Remembrances of the Parliament holden at Westminster in the 13<sup>th</sup> yeare of Queen Elizabeth* (6); the same, as I take it, (6) *Exemplar Rot. Parliam. ab anno 1: Elisabetha Reg. usq; ad annum 28. Titus F. 1.* which Sir Simon D'Ewes cites under the name of an *Anonymous Journal*. And, at the same time that I transcribe the Journals of Parliament, and the aforesaid Manuscript, I will also referr to Sir Simon D'Ewes; that the Reader may see when he is defective, and how far he agrees or disagrees with them. But for all the care I have taken to set this matter in a true light, yet, for want of sufficient Records, we are still in the dark as to several material circumstances.

The Parliament of 1571 began on the 2 day of April; and on the 6<sup>th</sup>, Mr. Strickland, a grave and ancient Man of great Zeal (7), made a Speech for a farther reformation in the Church, and moved that a *Confession of Faith* might be brought in and approved, as had been done by the professors of the *Gospel in other Nations*: *He said that before this time [in the Year 1566]* (7) *Remembrances of the Parliament &c, ubi supr. fol. 144. and Sir Simond D'Ewes, p. 156, an 157.*

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of such assent and subscription, and openly on some Sunday in the time of some publick Service, after noon, in every Church where by reason of any Ecclesiastical Living he ought

an offer thereof was made in Parliament, that it might be approved; but either the slackness, or somewhat else of some men in that time, was the lett thereof, or what else he said, he would not say. He was seconded by Mr. Norton, a man, wise, bold and eloquent. Whereupon the House came to a Resolution, which is thus express'd in the Journals of the House of Commons:

*Veneris 6. Aprilis.*

Upon a Motion for Uniformity of Religion, and the mention of certain Bills drawn for that purpose the last Parliament, and for redress of sundry defections in those matters, a Committee is by the House appointed of these following, viz. All the privy Council that are of this House, and fifteen more (8), among whom are Mr. Norton and Mr. Strickland.

The next day, these Bills were read and referr'd to Committees; as it appears by the same Journals:

*Sabathi 7. Aprilis.*

The Bills (9) concerning Religion were read, and the Bill A. delivered to the Committees, and the residue read and appointed to remain in the House, and this not to stand for any reading.

By the Bill A. is meant the Bill relating to the Articles, intituled, *A Bill for the Ministers of the Church to be of sound Religion*; as it appears by the Journals of the preceding Parliament, in 1566, wherein the first reading of it is described in this manner:

*Jovis*

(8) See their names in Sir Simon D'Ewes p. 157.

(9) D'Ewes p. 158.

ought to attend, read both the said Testimo-  
nial,

*Jovis 5. Decembris.*

A. 1. *The Bill (10) with a little Booke printed 1562. (10) D' Ewes p. for the sound Christian Religion. A.*

The Commons resolved that the first reading of that <sup>132.</sup> Bill ought *not to stand for any reading*, because they desir'd to proceed, in a matter of that consequence, with all possible caution, least they should offend the Queen or the Bishops. Accordingly the same day, they made the following order:

*Upon a Motion (11) by the Committees for matters of Religion, it is order'd that Mr. Grimston and Mr. Strickland may moue the Lords of the Clergy to know their pleasure concerning their Motions to be to them made in matters of Religion.* <sup>D'Ewes p. 159.</sup>

On the 10<sup>th</sup> the *Bill for the Ministers of the Church to be of sound Religion* was brought into the House of Commons, as it is observed by the Author of the Manuscript in the Cotton Library already mention'd:

„ (12) A Bill to prouide for the good seruice of <sup>(12) Re-</sup> Churches, by fitt Ministers ; and therefore first to be <sup>membran-</sup> enacted, that noe man should be instituted who <sup>ces, &c.</sup> fol. 149. should not first subscribe to the Articles agreed upon in the Synode 1562, and make publication of the same in his parish Church on paine to be depriued *ipso facto*. Who soe shall maintayne the contrary to be deposed *ad libitum Episcopi*. Noe man to be instituted not of the age of twenty two yeeres. Noe Man to haue Cure excepte he can render an accompte of his beleefe in Latin, or hath the guift of preaching. All qualifications contrary to this A<sup>c</sup>t to be void. Noe man to haue a Benefice of 30 pounds *per annum* excepte he be a Preacher “.

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*nial, and the said Articles, upon pain that every such person, which shall not .... do as is*

At the same time, the Bishops prayed that the Commons might have a Conference with the Lords upon that Bill; as may bee seen in the Journals of the House of Commons:

*Martis 10. Aprilis.*

(13) D' Ewes, p. 150.

*Touching matters of Religion (13), Mr. Mounfor bring-  
eth report that the Bishosps prayed to have the Lords moued  
by this House to assigne a Committee to confer with this  
House. And therupon it is ordered presently that the  
same Commission doe immediately goe to the Lords with  
this Message to know their pleasure for appointing some to  
conferr about the Booke for Doctrine.*

The Journals of the House of Lords mention this Message, and their Lordships resolution upon it, thus:

(14) See D' Ewes, p. 143.

„ (14) This day request being made by the lower House to have conference and talke with certain of my Lords, as well spiritual as temporal, such as should be appointed by this House about a certain Bill brought in to them touching Matters of Religion, there were appointed for the said purpose by the consent of the whole House, these Lords hereafter following: The Archbishop of Canterbury; the Marquess of Northampton; the Earls of Oxford, Arundel, Worcester, Sussex, Huntington, and Bedford; the Viscounts Hereford, and Montagu; the Bishops of London, Hereford, Ely, Sarum, St. David's, Rochester, Carlisle, Chichester, and Lincoln; the Lords Cobham, and Graye Wilton.

*is above appointed, shall be (ipso facto) deprived, and all his Ecclesiastical Promotions shall*

The Lords acquainted the Commons with this Resolution, as it appears by the Journals of the House of Commons:

*Sir Richard Reed (15) and Mr. Doctor Yale doe bring (15) D<sup>r</sup> Answer to the Message, viz. That the Lords have appointed twenty, whereof ten of the Clergy, and ten of the Temporality, to meet at two of the Clock this afternoon in the Starr Chamber; and thereupon were added by the House to the former Committee, the Master of the Rolls, &c, (16).*

Before they went, there was, it seems, some debate in the House; which is obscurely represented in the Cotton Manuscript, as follows:

„ (17) A motion made by Mr. Comptroller to know „ the pleasure of the House, whether the Committees „ for the Clause of Religion, should conferr with the „ Bishops and Lords assigned from the higher House, or „ to stand at the direction of the Bishops, it was spoken „ vnto by manie. But Mr. Norton was of mynd it „ should be called a Suite. Nevertheless to conferr, „ and not to stande at the direction of the Bishops fur- „ ther then their consciences should be satisfied. Where- „ unto Yelverton agreed, perswading that the autho- „ ritie might be contynued in that House.

The farther proceedings of the Commons concerning that Bill are not mention'd in their Journals, till the 25<sup>th</sup>; when some of the Members were order'd to attend the Archbishop about it:

*Mercurii 25 Aprilis.*

*Sir Robert Lane (18), Mr. Henry Knowles Sen., Mr. (18) D<sup>r</sup> Ashley Master of the Jewell House, Sir Henry Gate, Ewes P*

(16) See  
their  
names in  
Sir Simon  
D'Ewes,  
ibid.

(17) Re-  
membran-  
ces, &c;  
fol. 149.

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*shall be void, as if he then were naturally dead.*

The

*Mr. Sands, Mr. Wentworth, are appointed to attend my Lord of Canterbury his Grace for answere touching matters of Religion.*

The purport of that Message is explain'd by Mr. Wentworth, in a Speech he made in the Parliament of 1575: „ I was among others, says he (19), the last Parliament sent unto the Bishop of Canterbury for the Articles of Religion that then passed this House, he „ asked us why we did put out of the Book [*in consequence, as I conceive, of the aforesaid Clause,*] the Articles for the Homilies, Consecrating of Bishops, „ and such like? Surely, Sir, said I, because we were „ so occupied in other matters, that we had no time to „ examine them how they agreed with the word of „ God: what, said he, surely you mistook the matter, „ you will refer your selves wholly to us therein? No, „ by the Faith I bear to God, said I, we will pass nothing before we understand what it is; for that were „ but to make you Popes; make you Popes who list, „ said I, for we will make you none.

On the first of May the Lords desir'd a Conference with the Commons about that Bill, as it appears by the Journals of the House of Commons :

(20) D' Ewes, p. 180. The Observati- on he makes on that pas- sage is no- thing to the pur- pose.

*Mr. Sergeant Barham (20), and Mr. Attorney General do desire from the Lords that a convenient number of this House be sent presently unto their Lordships for Answer touching the Articles of Religion; whereupon my Lord Deputy of Ireland, Mr. Treasurer, and divers others were sent for that purpose, ..... and afterwards returned Answer from the Lords, that the Queen's Majesty having been made privy to the said Articles, liketh very well of them, and mindeth*

The Subscription to the Articles being thus become a Law, it was required with severity

*mindeth to publish them, and have them executed by the Bishops by direction of her Highness Regal Authority of Supremacy of the Church of England, and not to have the same dealt in by Parliament.*

The Queen was not willing that the Parliament should meddle with this affair ; and she hop'd, by that declaration, to put a stop to their proceedings therein. And indeed, at that very time, the Articles were under the consideration of the Convocation, who revised them, and subscribed to them on the 11 day of May ; and they were forthwith publish'd both in English and in Latin, with her Majestie's Ratification at the end. However, the Commons went on with the Bill, passed it, and sent it to the Lords on the third day of May ; as it appears by the Journals of the House of Lords, which give us a very distinct account of the several Readings of it, as follows :

*Die Jovis 3. Maij.*

*Hodie (21) introductæ sunt à Domo Communium duæ (21) D<sup>r</sup> Billæ .... 2. For the Ministers of the Church to be Ewes, P. of sound Religion.* 145.

*Lunæ 7. Maij.*

*Hodie, 1<sup>a</sup> vice lecta est Billa, for the Ministers of the Church to be sound in Religion.*

*Jovis 10. Maij.*

*Hodie 2<sup>a</sup> vice lecta est Billa, for the Ministers of the Church to be sound in Religion ; que commissa est Comitibus Huntington & Bedford, Episcopis Hereford & Sarum, & Dominis Gray & Wentworth.*

*Die*

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severity : which occasion'd several persons to separate from the Church, and to set up *Non-conformity* or *Presbyterianism* (R).

But

*Die Lunæ 21. Maij.*

*Hodie 3<sup>a</sup> vice lecta est Billa, for Ministers for the Church to be sound of Religion, quæ conclusa est with certain Amendments, and sent down to the lower House.*

*Die Mercurij 23. Maij.*

(22) D' Ewes, p. 149. *Hodie (22) introductæ sunt à Domo Communium 10. Billæ. . . . 9<sup>a</sup> For Ministers of the Church to be sound in Religion.*

The Journals of the House of Commons take notice of the Lord's sending the Bill back to the Cominons, and of the Commons sending all the Bills they had pass'd to the Lords.

*Lunæ 21. Maij.*

(23) D' Ewes p. 186. *Mr. Dr. Lewis (23) and Mr. Dr. Vaughan brought from the Lords three Bills, one for Pastors to be of sound Religion.*

*Mercurij 23. Maij.*

(24) *Idem*, p. 187. *All the Bills (24) already passed are sent up to the Lords by Mr. Treasurer and others.*

On the 29<sup>th</sup> following, the Queen gave her Royal Assent to forty one Acts ; amongst which was the *Act for the Ministers of the Church to be of sound Religion.*

(1) *The Church History &c. ix Book, Sect. iii. §. 3. p. 102. ad an. 3572.* (R) *The Subscription was required with severity ; which occasion'd several persons to separate from the Church, and to set up Non-Conformity or Presbyterianism].* „ Hitherto, says Dr. Fuller (1), the Bishops „ had been more sparing in pressing, and others more „ daring in denying subscription, because the Canons „ made

But in order to give a full account of what is meant by *subscribing to the Articles*, I must further observe, that soon after the passing of that Act of Parliament, Dr. Whitgift, Archbishop of Canterbury, reduced the Subscription to a Form, which, with some alterations was afterwards inserted into the *Constitutions and Canons Ecclesiasticall, treated upon by the Bishop of London*

„ made in the *Convocation 1563* (2), were not for 9 years (2) He  
 „ after confirmed by Act of Parliament. But now means the  
 „ (1572) the same being ratified by Parliamentall au- Articles of  
 „ thority, they began the urging thereof more severely 1562.  
 „ then before, which made many *Diffenters* keep their  
 „ private meetings in <sup>a</sup> woods, fields, their friends hou- <sup>a</sup> Bp. Cart-  
 „ ses &c. wrights  
 second re-  
 36.

And in the next page, „ The Nonconformists, says (3), though overpowered for the present in Par- (3) *Ibid.*  
 „ liament, yet found such favour therein, that after the §. 8. pag.  
 „ dissolution thereof, they presumed to erect a Pres- 103.  
 „ bytery at <sup>a</sup> *Wandsworth* in *Surrey*. Eleven Elders  
 „ were chosen therein, and Offices, and general rules, <sup>a</sup> Bp. Ban-  
 „ (by them to be observed) agreed upon and described, croft Eng-  
 „ as appears by a bill indorsed with the hand of Mr. lish Scot-  
 „ *Field*, the *Lecturer* (as I take it) of that place, but tizing, 3.  
 „ living in *London*. Mr. *Smith* of *Micham*, and Mr. Book. cap.  
 „ *Crane* of *Roughampton*, (neighbouring villages) are 1.  
 „ mention'd for their approbation of all passages there-  
 „ in. This was the *first-born* of all *Presbyteries* in  
 „ *England*, and *secundum usum Wandsworth*, as much  
 „ honoured by some as *secundum usum Sarum* by o-  
 „ thors “.

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(d) Dr.  
Richard  
Bancroft.

*London (a), President of the Convocation  
for the Province of Canterbury, and the rest  
of the Bishops, and Cleargy of the sayd Pro-  
vince: And agreed upon with the Kings  
Majesties Licence in their Synod begun at  
London, Anno Dom. 1603 . . . . And now  
published [in the year 1604] for the due ob-  
servation of them, by his Majesties autho-  
rity under the Great Seale of England.*

The xxxvi<sup>th</sup> of those *Canons* hath these words :

(e) *Constitu-  
tions and  
Canons ec-  
clesiaſtſicall  
&c; ac-  
cording to  
the edit.  
printed  
London  
1633 in  
4°.*

„ (e) No person shall hereafter be receiv-  
ed into the Ministry, nor eyther by Insti-  
tution or Collation admitted to any  
„ Ecclesiastical living nor suffered to Preach,  
„ to Catechize, or to be a Lecturer, or  
„ Reader of Divinity in eyther Universi-  
ties . . . except he shall first subscribe to  
„ these three Articles following, in such  
„ manner, and fort as we have here ap-  
„ poyned,

„ 1. That the Kings Majesty under God,  
„ is the only supreme Governour of this  
„ Realme, and of all other his Highnesse  
„ Dominions, and Countryes, as well in  
„ all Spirituall or Ecclesiastical things or  
„ causes, as Temporall: and that no for-  
„ raigne Prince, Person, Prelate, State, or  
„ Potentate, have or ought to have any  
„ Iurisdiction, Power, Superiority, Preemi-  
„ nence, or Authority Ecclesiastical or  
„ Spirituall,

„ Spirituall, within his Majesties sayd  
„ Realmes, Dominions, and Countreys.

„ 2. That the Booke of Common Pray-  
„ er, and of ordering of Bishops, Priests,  
„ and Deacons, contayneth in it nothing  
„ contrary to the Word of God, and that  
„ it may lawfully be used, and that he  
„ himselfe will use the forme in the said  
„ booke prescribed in publicque Prayer,  
„ and Administration of the Sacraments,  
„ and none other.

„ 3. That he alloweth the booke of  
„ Articles of Religion agreed upon by the  
„ Archbishops, and Bishops of both Provin-  
„ ces, and the whole Cleargy in the Con-  
„ vocation holden at *London* in the yeere  
„ of our Lord God, one thousand five hun-  
„ dred sixty, and two: and that he acknow-  
„ ledgeth all, and every the Articles therein <sup>(f) See</sup>  
„ contained <sup>(f)</sup>, being in number nine, <sup>Rem.</sup>  
„ and thirty, besides the ratification, to be <sup>(Q).</sup>  
„ agreeable to the Word of God.

„ To these three Articles whosoever will  
„ subscribe, he shall for the avoyding of all  
„ ambiguities subscribe in this order, and  
„ forme of words, setting downe both his  
„ Christen, and surname, *viz.* *I. N. N.*  
„ doe willingly, and ex animo, subscribe  
„ to these three Articles above mentioned,  
„ and to all things that are contayned in  
„ them.

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Now Mr. Chillingworth considering that he could enjoy no Preferment without sub-scribing the xxxix ARTICLES, or the xxxvi<sup>th</sup> Canon, whereby he must not only declare *willingly* and *ex animo*, that every one of the *Articles* is *agreeable to the Word of God*, but also that the *Book of Common Prayer* contain'd *nothing contrary to the Word of God*; that *it might lawfully be used*; and that *he himself would use it*; and conceiv-ing, at the same time, that both in the *Articles*, and in the *Book of Common Prayer*, there were some things repugnant to the Scripture, or that were not lawfull to be used; he fell into the greatest anxiety of mind imaginable.

One of his chief Objections related to the *Symbol or Creed* which goes under the name of *Athanasius*. It is now universally ac-knowledged by the Learned, that it was not composed by Athanasius, but by an un-known Author, who liv'd a long time after him; and that it was known and receiv'd but very late (S). This Symbol is part of the

(S) *This Creed was not compos'd by Athanasius, but by an unknown Author, who liv'd a long time after him &c].* Tho' it is now generally agreed that Athanasius is not the Author of the Creed which goes under his name, yet the Learned differ ver-y much as to the Author of it, the time when it was compos'd, and when it begun to be receiv'd in the

Churches.

the Book of Common Prayer : and in the xxxix Articles (g), it is said, that *Athana-* (g) In the *sius's Creede* (as well as the *Nicene Creede*, viii<sup>th</sup> Ar-  
and that whiche is commonlye called the ticle.  
*Apostles*

Churches. I shall only give here the Opinion of two or three of them.

Dr. Cave attributes it to Vigilius Tapsensis (1), who (1) *Scrip-* florished about the year 484 (2): and says, that it was *torum Ec-* first spoken of by Theodulphus Aurelianensis (3), who *clesiastico-* dyed about 821 (4); that is, 450 years after the death *rum Historia literaria* of Athanasius, which happen'd in 371 (5). He adds, &c, Lond. that it obtain'd not in the Churches before the year 1688, p. 1000: nor became to be famous every where, till the 146, 371. year 1233 (6). His Words are these (7): (2) *Ibid.* p. 370.

SYMBOLUM ATHANASII; *genuinum Athanasii opus* (3) p. 146: *non esse satis indicat, quod nec ipse Athanasius, nec se-* (4) p. 501. *quentium seculorum Scriptor aliquis ante Theodulphum* (5) p. 143. *Aurelianensem libro de Spiritu S. p. 72. ejus meminerit,* (6) p. 146. *nec in Ecclesiis ante annum millesimum obtinuerit, neque* (7) p. 146. *ubique inclarescere coepit, donec à Gregorii ix. Legatis* circa an. 1233. *in disputatione Constantinopoli habitâ sub* Athanasii nomine *testimonii loco prolatum fuerit.....* *Non malè forsū à Vigilio Tapsensi constructum, in Græ-* cum Sermonem demum versum, & in Ecclesiastarum Ar- chivis diu latitasse, credi potest. Certè, quod Vigilium at- tinet, conjecturam firmat quod Theodolphus Aurelianensis Symbolum citet ex ipsis Athanasii libris, qui Vigilius Tap- sensis esse jam certo dignoscuntur: quique in antiquo & probe noto Codice Floriacensi cum Vigilius libris adversus Nestorium & Eutychem conjunguntur. And he reckons it among the Pieces written by Vigilius. *Id Vigilio,* says he (8), *nos non invitâ, vt credimus, veritate, ascri-* (8) p. 371. *bendum censemus.*

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*Apostles Creede) ought throughlye to be receaved and beleved: for they may be proved by most certayne warrantes of holy Scripture.* Every body knows that it contains an Exposition of the Doctrine of the Trinity, and begins with this comminatory declaration, that

Father Montfaucon, who put out a very accurate edition of Athanasius's Works, places this Creed among the Writings falsely attributed to that Father; and in a Dissertation upon it, he says, that tho' it does not appear who is the Author of it (9), it is probable it was compos'd in France (10), in Latin (11), about the time of Vincentius Lirinensis (12); and was not taken notice of, or receiv'd, before the year 670 or 673 (13).

(9) *Discr. in Symbolum Quicunque: s. Athanasii*

*Oper. Tom.*

Il. p. 724.

(10) p. 726.

(11) p. 723.

(12) p. 724.

(13) p. 729, 720.

(14) p. 116.

(15) p. 117.

Dr. Waterland hath lately publish'd *A Critical History of the Athanasian Creed, representing the Opinions of Antients and Moderns concerning it*, wherein he gives us an exact account of the different Opinions of learned men on that subject: and after having examin'd the whole matter, conjectures, that this *Creed was, in all Probability, composed in Gaul, sometime between the year 426, and the year 430* (14): that it was composed by *Hilary Bishop of Arles, a celebrated Man of That Time, and of chief Repute in the Gallican Church* (15): and that the *Reception of it*, in the Gallican Churces, was at „ least as early as 670; understanding it of it's Reception into the Publick Offices: But understanding it „ of it's Reception as a *Rule of Faith*, or an orthodox „ and excellent Formulary and System of *Belief*, it „ may be justly set as high as 550, which is but 20 „ years, or thereabout, before *Fortunatus* Commented (16) p. 79. „ upon it (16)“.

that *Whosoever will be saved, before all things it is necessary that he hold the Catholick Faith*; which Faith, except every one do keep whole, and undefiled, without doubt he shall perish everlastinglly: and that *this Exposition is the Catholick Faith*. It declares again that, *he that will be saved, must thus think of the Trinity*. And again, says in general of all the Articles it contains, that *this is the Catholick Faith*; which except a man believe faithfully, he cannot be saved. These dammatory clauses were highly disapproved by Mr. Chillingworth. He could not apprehend, and much less affirm, that any body should perish everlastinglly, or be damn'd, for not believing that Exposition. He thought, that it was a great presumption in any man, thus to confine God's mercy; and that such a Declaration tended to create animosities and divisions in the Christian Church. In short, he look'd upon it, as *contrary to the word of God*; and therefore could not subscribe that it *may be proved by warrant of holy Scripture*.

His other Objection concern'd the fourth Commandment; *Remember that thou keep holy the Sabbath-day, &c* (m): which by the Answer of the People, or Prayer subjoined to it; *Lord have mercy upon us, and incline our hearts to keep this Law*; appear'd to him to be made a part of the Christian

<sup>(m)</sup> See  
whole  
Com-  
mand-  
ment. in  
Rem. (T).

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Law, and consequently to bind Christians to the observation of the Jewish Sabbath. And this he found contrary, both to the Doctrine of the Gospel, whereby the Jewish Sabbath is abolish'd; and to the sense of the Church of England, concerning that holy Day of the Christians, which is call'd *Sunday* (T).

When

(T) *The sense of the Church of England, concerning that holy-day of the Christians, which is called Sunday*].

The true notion of that and other *Holy-Days*, and the reasons for appointing them for the service of God, are thus express'd in the Act of Parliament pass'd in the

(1) Acts 5 & 6 Edw. VI. cap. 3. year 1552. That Act sets forth, that „ (1) as at all times men be not so mindfull to laud and praise God, „ so ready to resort and hear God's holy Word, and „ to come to the holy Communion, and other laudable Rites, which are to be observed in every Christian Congregation, as their bounden duty doth require: „ therefore to call men to remembrance of their Duty, „ and to help their infirmity, it hath been wholsomly „ provided, that there should be some certain times and „ dayes appointed, wherein the Christians should cease „ from all other kind of labours, and should apply „ themselves only and wholly unto the aforesaid holy „ works, properly pertaining unto true Religion..... „ and....as these works are both most commonly, and „ also may well be called God's service, so the times „ appointed specially for the same, are called *Holy-Days*, not for the matter or nature either of the time „ or day....(for so all days and times considered are... „ of like holiness) but for the nature and condition of „ those

When he consider'd that a solemn Declaration, that he believed that to be true, and lawfull, which he judged to be false, and unlawfull; and that he would submit  
to

„ those godly and holy works .... whereunto such times  
„ and days are sanctified and hollowed; that is to say,  
„ separated from all prophane vses, and dedicated and  
„ appointed, not unto any Saint or Creature, but only  
„ unto God, and his true worship “.

And least any body should imagine, that these *Holy-days* have been determin'd by the Scripture, it is added: „ Neither is it to be thought that there is any certain „ time or definite number of days prescribed in holy „ Scripture, but that the appointment both of the time, „ and also of the number of the days is left by the au- „ thority of God's word to the liberty of Christ's „ Church to be determined and assigned orderly in e- „ very Country, by the direction of the Rulers and „ Ministers thereof, as they shall judge most expedi- „ ent to the true setting forth of God's glory, and the „ edification of their people “.

And that these judicious reflections do not relate to *Holy-days* or *Saint-days* only, but also to *Sundays* or *Lord-days*; is evident by what follows: „ Be it therefore „ enacted ..... that all the days hereafter mention'd, „ shall be kept, and commanded to be kept *Holy-days*, „ and none other; that is to say, all *Sundays* in the „ year, the days of the Feast of the Circumcision of „ our Lord Jesus Christ, of the *Epiphany*, of the *Pur- „ ification* of the blessed Virgin, of Saint *Mattie* the „ Apostle, of the Annunciation of the blessed Vir- „ gin “, &c. All the other *Holy-days* now kept, are

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to such practices, as he never intended to follow; was a solemn prevarication, and forfeiting all pretence to sincerity, honesty, and the favour of God: he fully resolv'd to renounce

here named. By which it appears, that the *Sunday* is no otherwise order'd to be kept *holy-day*, than these other *Holy-days*.

And in order to settle still more clearly the notion people are to have of the *Sunday* and other *Holy-days*, it is further provided and enacted: *that it shall be lawful to every husbandman, labourer, fisherman, and to all and every other person and persons, of what estate, degree or condition he or they be, upon the *Holy-days* aforesaid, in Harvest, or at any other time in the year when necessity shall require, to labour, ride, fish, or work any kind of work, at their free wills and pleasure.*

(1) *Injunctions given by the most excellent Prince Edward VI. &c; in the Collection of Articles, Injunctions, &c; by Bishop Sparrow, pag. 9. of the 4<sup>h</sup> edit. Lond. 1684.*  
 Which perfectly agrees with the *Injunctions* of King Edward VI, publish'd in 1547 (five years before the said Act), wherein it is order'd, that *all Parsons (2) Vicars and Curates shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, in the time of Harvest labour upon the holy and festival days, and save that thing which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that they then should grievously offend and displease God.* These very words Queen Elizabeth inserted in her *Injunctions* publish'd in 1559 (3): *save only that after the words quiet conscience, these are added, after their common prayer.*

(3) §. 20. *to the manner of observing the Christian Sabbath or See Sparrow, pag. Day it self, the fourth Commandment being thus: Remember*

renounce all worldly advantages; and loose for ever all hopes of Preferment, rather than comply with the Subscription requir'd. The very thought of the uneasiness and disturbance of mind, which he should afterwards have felt, if he had subscribed, as he was once going to do, struck him with horror. And when he had determin'd not to comply with the required Subscription, he perceiv'd within himself all the joy and satisfaction of a just, upright man, who acts a part agreeable to the dictates of his Conscience, and acceptable to God. This made him triumph in the resolution he had taken, as for

G 3 a great

*member that thou keep holy the Sabbath-day. Six days shall thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shall do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gate. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it:* Mr. Chillingworth conceived that praying to God to incline our hearts to keep this Law, imported that the Jewish Sabbath or Saturday is still in force: which he thought neither true, nor lawful to be said, and consequently the Common Prayer Book unlawfull to be used.

This difficulty hath embarrassed our Divines (4). But Mr. Chillingworth, at last, was convinced of the Lawfullness of declaring his Assent and Consent to the use of the Common Prayer Book, as we shall see hereafter.

(4) Dr. Heylyn endeavours to solve it, in his *History of the Sabbath*, first printed an. 1631. Part. II. Chap. 7. §. 3.

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a great victory over himself, and the most glorious action he ever was capable of performing. Big with these sentiments, he wrote the following Letter to the right worshipfull and his much honoured friend Dr. Sheldon (n) :

(n) That Letter is dated from Tew, September 21 1635. I had two transcripts of it in my hands; one of which (that hath a Post-script) was communicated to me by my Lord Bishop of Peterborough. I have set down in the margin the various readings of the other transcript. See Rem. (W).

Good Dr. Sheldon. I do here send you news, as unto my best friend, of a great and happy victory, which at length with extream difficultie I have scarcely obtained over the onely enemie that can hurt me, that is, my selfe.

Sir, so it is, that though I am in debt to your selfe and others of my friends above twenty pounds more than I know how to pay; though I am in want of many conveniences; though in great danger of falling into a chronicall infirmitie of my body; though in another thing, which you perhaps guesse at what it is, but I will not tell you, which would make me more joyfull of preferment then all these (if I could come honestly by \* it); though money comes to me from my father's purse like blood from his veins, or from his heart; though I am very sensible that I have been too long already an unprofitable burden to my Lord, and must not still continue so; though my refusing preferment, may perhaps (which fear, I assure you, does much afflict me) be injurious

\* to,

„ rious to my friends and intimate acquaint-  
 „ ance, and prejudicial to them in the way of  
 „ theirs; though conscience of my own  
 „ good intention and desire \*, suggests un-  
 „ to me many flattering hopes of great pos-  
 „ sibilitie † of doing God and his Church † possibili-  
 „ ties.  
 „ service, if I had that preferment which I  
 „ may fairly hope for; though I may just-  
 „ ly fear, that by refusing those prefer-  
 „ ments which I sought for, I shall gain  
 „ the reputation of weaknesse and levity,  
 „ and incur their displeasure, whose good  
 „ opinion of me, next to God's favour,  
 „ and my own good opinion of my selfe,  
 „ I do esteem and desire above all things;  
 „ though all these and many other *terribi-*  
 „ *les visu formæ* have represented them-  
 „ selves to my imagination in the most hi-  
 „ deous manner that may be; yet I am at  
 „ length firmly and unmoveably resolved,  
 „ if I can have no preferment without  
 „ *Subscription*, that I neither can, nor will  
 „ have any.

„ For this resolution I have but one rea-  
 „ son against a thousand temptations to the  
 „ contrary, but it is *ἐν μέγα*, against which  
 „ if all the little reasons in the world were  
 „ put in the ballance, they would be light-  
 „ er than vanity. In brief, this it is: as  
 „ long as I keep that modest and humble  
 „ assurance of God's love and favour which  
 „ I now enjoy, and wherein I hope I shall

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„ be daily more and more confirmed; so  
 „ long, in despite of all the world, I may  
 „ and shall and will be happy. But if I  
 „ once lose this; though all the world  
 „ should conspire to make me happy, I  
 „ shall and must be extremely miserable.  
 „ Now this inestimable jewel, if I subscribe  
 \*as makes. „ (without such a Declaration as will make \*  
 „ the Subscription no Subscription,) I shall  
 „ wittingly and willingly and deliberately  
 „ throw away. For though I am very well  
 „ perswaded of you and my other friends,  
 „ who do so with a full perswasion that  
 „ you may do it lawfully; yet the case  
 „ stands so with me, and I can see no re-  
 „ medy but for ever it will do so, that if  
 „ I subscribe, I subscribe my own Dam-  
 „ nation. For though I do verily believe  
 „ the Church of England a true member  
 „ of the Church; that she wants nothing  
 „ necessary to salvation, and holds nothing  
 „ repugnant to it; and had thought that to  
 „ think so, had sufficiently qualified me for  
 „ a Subscription (V): yet now I plainly  
 „ see,

(V) *And had thought that to think so, had sufficiently qualified me for a Subscription: yet now &c].* It is a matter of debate, whether the Church of England requires that her xxxix Articles should be subscribed, as Articles of Belief and Assent; or only as Articles of Peace and Union. „ Some have thought, says Dr. „ Burnet.

“ see, if I will not juggle with my Conscience, and play with God almighty, I must forbear.

“ For,

“ Burnet Bishop of Salisbury (1), that they are only Articles of Union and Peace ; that they are a Standard of Doctrine not to be contradicted, or disputed ; that the Sons of the Church are only bound to acquiesce silently in them ; and that the Subscription to them only amounts to a general Compromise upon those Articles ; that so there be no disputing nor wrangling about them. By this means they reckon, that though a Man should differ in his Opinion from that which appears to be the clear Sense of any of the Articles ; yet he may with a good Conscience subscribe them, if the Article appears to him, to be of such a nature, that tho' he thinks it wrong, yet it seems not to be of that consequence, but that it may be born with, and not contradicted “.

1. This seems to have been the Opinion of Archbi-  
shop LAUD. In the Relation of his Conference with  
Mr. Fisher, he observes ; that it is one thing for a man to  
hold an Opinion privately within himselfe ; and another  
thing boldly and publickly to affirme it (2) : one thing to  
say, no one of the Articles is superstitious or erroneous ;  
(as it is provided by the V. Canon) ; and quite another  
to say, Every one of them is fundamental and that in  
every part of it, to all mens Belief (3). He observes  
further, that the Church of England is not such a Shrew  
to her Children, as to deny her Blessing, or denounce an  
Anathema against them, if some peaceably diffent in some  
Particulars remoter from the Foundation (4) : that she  
never declared, that every one of her Articles are Fun-  
damentall

(1) *An Exposition of the thir-ty-nine Articles of the Church of England: in the Introduction, pag. 6. of the 3<sup>d</sup> edit. Lond. 1705.*

(2) *A Relation of the Conference, be-  
tweene William Laud,  
then Lord Bishop of St. Davids;  
now Lord Arch-Bi-  
shop of Canterbury: and  
Mr. Fisher the Jesuite &c. The 2<sup>d</sup> edit. Lond. 1639.*

(3) *Ibid. pag. 51, 52.*

(4) *p. 50.*

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„ For, to say nothing of other things,  
 „ which I have so well consider'd as not to  
 „ be in state to sign them, and yet not so  
 „ well as to declare my self against them ;  
 „ two

(5) p. 51. damentall in the Faith (5) : and that she prescribes only to her own Children, and by those Articles provides but for her owne peaceable Consent in those Doctrines of

(6) p. 52. Truth (6). And this is said in opposition to the Church of Rome, who hath been too particular in Determining too many things, and making them matters of Necessary Belief, which had gone for many hundred of years before

(7) p. 50, only for things of Pious Opinions (7) : whose Anathema's are for many Poynts as farre remote from the Foundation; though to the farre greater Rack of mens Consciences, they must be all made Fundamentall, if that

(8) p. 51. Church have once determined them (8) : and severely imposes her Doctrine upon the whole World under paine

(9) p. 52. of Damnation (9). Which seems to amount to this : that the Church of England proposes only her Articles as Articles of Peace and Union, and not as Articles of Belief and Assent, as the Romish Church does ; and consequently that she is not such a Shrew to her Children, as had been objected by his Adversary (10).

2. Next to Archbishop Laud, we may place Dr. SHELDON, who in the Project of a Letter to Mr. Chillingworth, hereafter to be menitioned, calls the Articles, general Forms of Peace (11). Which perfectly agrees with what the Archbishop had said.

3. Mr. CHILLINGWORTH was certainly of the same Opinion, when he wrote the Preface to his Book against Mr. Knott ; as we shall see in another place (12).

4. Dr. BRAMHALL, Archbishop of Ardmagh, is also very express that this is the sense of the Church of England

<sup>4° pag. 48.</sup>  
 (11) See Rem. (X).  
 (12) See Rem. (DD).

„ two points there are, wherein I am fully  
 „ resolved, and therefore care not who knows  
 „ my mind. One is, that to say the fourth  
 „ Commandment is a Law of God appertain-  
 „ ing

land, in requiring Subscription to her Articles. And Dr. Stillingfleet, who cites him, hath stated that matter very clearly in the passage I am going to transcribe. That learned man in his *rational Account of the Grounds of Protestant Religion: being a Vindication of the Lord AB of Canterbury's Relation of a Conference, &c.* from the pretended Answer by T. C. &c; lays down this position (13), that *Nothing ought to be owned as necessary to Salvation by Christian-Societies, but such things, which by the judgment of all those Societies, are antecedently necessary to the Being of the Catholick of Protestant Church*; and proves it thus: „ For, says he, no reason can be assigned (as I said before) why the Bonds of Union should be extended beyond that which is the Churches Foundation; neither can there any reason be given why any thing else should be judged necessary to the Churches Communion, but what all those Churches (who do not manifestly dissent from the Catholick Church of the first Ages) are agreed in, as necessary to be believed by all; this will be further explained afterwards. Only I add here, when I speak of the necessary conditions of Ecclesiastical Communion, I speak of such things which must be owned as *Necessary Articles of Faith*, and not of any other Agreements for the Churches Peace. I deny not therefore, but that in case of great Divisions in the Christian world, and any National Churches reforming it self, that Church may declare its sense of those abuses in *Articles of Religion*, and require of men a

(13) *A rational Account of the Grounds of Protestant Religion, &c.* Lond. 1665. pagi 54.

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„ ing to Christians, is false and unlawfull : the  
 „ other, that the damning sentences in St.  
 „ Athanasius's Creed (as we are made to sub-  
 „ scribe it) are most false, and also in a high  
 „ degree

„ *Subscription* to them ; but then we are to consider,  
 „ that there is a great deal of difference between the  
 „ owning some Propositions in order to Peace, and the  
 „ believing of them as necessary Articles of Faith. And  
 „ this is clearly the difference between the *Church of*  
 „ *Rome*, and the *Church of England*. The *Church of*  
 „ *Rome* imposeth new *Articles of Faith* to be believed  
 „ as *necessary to Salvation* ; as appears by the formerly  
 „ cited *Bull of Pius 4.* which *Articles* contain in  
 „ them the *Justification* of those things which are most  
 „ excepted against by other *Churches* ; and by her im-  
 „ posing these as the conditions of her *Communion*,  
 „ she makes it necessary for other *Churches*, who would  
 „ preserve the *Unity* of the *Catholick Church* upon her  
 „ true *Foundations*, to forbear her *Communion*. But  
 „ the *Church of England* makes no *Articles of Faith*,  
 „ but such as have the *Testimony* and *Approval* of  
 „ the whole Christian World of all ages, and are ac-  
 „ knowledged to be such by *Rome* it self ; and in other  
 „ things she requires *Subscription* to them, not as *Ar-*  
 „ *ticles of Faith*, but as *Inferior Truths*, which she  
 „ expects a *Submission* to, in order to her *Peace* and  
 „ *Tranquillity*. So the late learned L. *Primate of*  
 „ *Ireland*, often expresseth the sense of the *Church of*  
 „ *England*, as to her *thirty nine Articles*. *Neither doth*  
 Bishop *Bramhall* „ *the Church of England*, saith he, *define any of these*  
 Schism „ *Questions*, as *necessary to be believed*, either *necessitate*  
 Guarded. „ *medii*, or *necessitate præcepti*, *which is much less* ;  
 Sect. 7. p. „ *but only bindeth her Sons, for Peace sake, not to oppose*  
 396. „ *them*.

„ degree presumptuous and schismatical. And  
 „ therefore I can neither subscribe that these  
 „ things are agreeable † to the word of God,  
 „ seeing I believe they are certainly repug-  
 „ nant † to these  
things as  
agreeable.

„ them. And in another place more fully. *We do not* Sect. I.  
 „ suffer any man to reject the thirty nine Articles of the cap. 11. p.  
 „ Church of England at his pleasure; yet neither do we 190. V.  
 „ look upon them as Essentials of Saving Faith, or Lega- Replicati-  
 „ cies of Christ and his Apostles: but in a mean, as pi- on to the  
 „ ous Opinions fitted for the Preservation of Unity; nei- Bishop of  
 „ ther do we oblige any Man to believe them, but only Calcedon.  
 „ not to contradict them. By which we see, what a P. 264.  
 „ vast difference there is between those things, which  
 „ are required by the Church of England, in order to  
 „ Peace; and those which are imposed by the Church  
 „ of Rome, as part of that Faith, *extra quam non est*  
 „ *salus*, without belief of which there is no Salvation.  
 „ In which she hath as much violated the *Unity* of the  
 „ *Catholick Church*, as the *Church of England* by her  
 „ *Prudence and Moderation* has studied to preserve it „.

Bishop Bramhall hath several other passages to the same purpose, besides these two mention'd by Dr. STILLINGFLEET; and are as clear and positive. The Reader will find them collected together, with what Archbishop Laud, Mr. Chillingworth, and Dr. Stillingfleet have said on the same subject, in the *rational Account of the Doctrine of Roman-Catholicks concerning the ecclesiastical Guide in Controversies of Religion: reflecting on the later Writings of Protestants; particularly, of Archbishop Lawd, and Dr. Stillingfleet, on this subject.* By R. H. that is, Abraham Woodhead (14). For, the Romish Controversists made it a matter of reproach to those eminent Divines, pretending it was a *Novelty*, as Mr.

(14) See Discourse III. Chap. VII. §. So. p. 237. &c. of the 2<sup>d</sup> edit. Printed in 1673.

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„ nant to it: nor that the whole *Common-  
Prayer* is *lawful to be used*, seeing I believe  
„ these parts of it certainly unlawfull; nor  
„ promise that *I my self will use it*, seeing I  
„ never

(15) See

Rem. Cressy terms it, introduced in the Church of England  
(DD). by Mr. Chillingworth (15). Mr. Woodhead says the  
(16) These same thing in the *Preface* of his Book against Dr. Stil-  
Principles lingfleet, intitled, *Dr. Stillingfleets Principles* (16,) giv-  
are printed at the end ing an Account of the Faith of Protestants, considered by  
of Dr. Stillingfleet's Dif- N. O. (17); and proves it by the Doctor's *Rational Ac-*  
course con-*count of the Grounds of Protestant Religion*, and by the  
cerning the two foregoing passages of Bishop Bramhall, which he  
Idolatry cites from that Book. Dr. Stillingfleet answer'd this  
practised in last Treatise of Mr. Woodhead in his „ *Answer to se-*  
the Church „ *veral late Treatises, occasioned by a Book intituled, a*  
of Rome „ *Discourse concerning the Idolatry practised in the*  
&c. „ *Church of Rome, and the Hazard of Salvation in*  
(17) Print- „ *the Communion of it* (18) : „ Mr. Woodhead re-  
ed at Paris „ *plied in a Discourse of the Necessity of Church-Guides,*  
1671 in „ *for directing Christians in Necessary Faith. With Anno-*  
8°. „ *tations on Dr. Stillingfleet's Answer to N. O. By R. H.*  
(18) The „ (19) : and there he says, „ To N. O's pressing here,  
first Part; „ „ that he seems in his *Principles* to discede from the  
printed „ „ intentions of the Church of *England*, which in se-  
1673 in „ *veral passages requires an Assent from her Subjects*  
8°. „ „ to the verity of her Articles of Religion, and con-  
(19) Prin- „ „ formity to her Ceremonies which implies *Assent*, I  
ted 1675 „ „ do not remember he hath said any thing; yet a Point  
in 4°. „ „ that, if it were but for the *Presbyterians* sake who  
(20) A „ „ boggle much at such a submission, needs some clear-  
Discourse of „ „ &c; Chap. „ „ ing. And in another place: (20) „ The other Con-  
the Necessi- „ „ siderable in the same *Preface* †, says he, which he  
ty of Church „ „ P. 57. „ „ hath passed by and said nothing to, is this: That  
Guides, „ „ † P. 6. „ „ V. §. 86. „ „

„ never intend either to read these things  
 „ which I have now\* excepted against, or to  
 „ say Amen to them. \* I now  
have.

„ I shall

„ Mr. Chillingworth, and, since him, several Di-  
 „ vines of the Church of *England* (and among these  
 „ Dr. St.) in their denying Superior Councils to have  
 „ the just Authority of obliging their Subjects to the  
 „ yielding of Assent to their Declarations, are con-  
 „ strained also to disclaim such a Submission of *Assent*  
 „ to the Articles of Religion, and Book of Common-  
 „ Prayer passed in the National Synods of the Church  
 „ of England; Yet which submission of Assent this  
 „ Church hath formerly challenged in her *Canons*;  
 „ &c (21) <sup>Ubi</sup>. But Doctor Stillingfleet seems to <sup>(21)</sup> *Ubi*  
 have been of another Opinion afterwards, and to <sup>supr. p. 82.</sup> have own'd that *the Church of England doth require Assent to the Truth of those Propositions which are contain'd in the thirty nine Articles* (22).

To these great men I might add Archbishop San-  
 croft, and several other eminent Divines of the Church of  
 England, who thought that her Articles were not Ar-  
 ticles of Belief or Assent, but of Peace or Union; and  
 consequently might be subscrib'd as such.

As for Mr. Chillingworth, it appears by the Letter  
 which is the occasion of this Remark, that he was also  
 of that Opinion some time before he wrote it: but that  
 when he consider'd the manner and form of Subscrip-  
 tion, he chang'd his mind, and thought that he could  
 not, with safe conscience, subscribe that some things  
 were lawful, which to him appear'd unlawful, or that  
 they were agreeable to the Word of God, when he  
 conceived they were repugnant to it. *For though I verily  
believe,*

(22) See  
the passage  
cited out  
of his Con-  
ferences by  
Dr. Bennet  
in his Es-  
say on the  
xxxix Ar-  
ticles &c.  
Chap.  
xxxiv. p.  
434, 435.

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„ I shall not need to intreat you, not  
 „ to be offended with mee for this my most  
 „ honest, and (as I verily believe) most wise  
 „ Resolution: hopeing rather, you will do  
 „ your endeavour, that I may neither be  
 „ honest at so dear a rate, as the losse of  
 „ preferment, nor buy preferment at so  
 „ much dearer a rate, the losse of ho-  
 „ nesty.

„ I think my selfe happy that it pleased  
 „ God, when I was resolved to venture up-  
 „ on a Subscription without full assurance  
 „ of the lawfulness of it, to cast in my  
 „ way two unexpected impediments to di-  
 „ vert me from accomplishing my resoluti-  
 „ on. For I profess unto you, since I en-  
 „ tertained it, I have never enjoyed quiet  
 „ day nor night, till now that I have rid  
 „ my self of it again; and I plainly per-  
 „ ceive, that if I had swallowed this pill,  
 „ howsoever guilded over with glosses and  
 „ reservations, and wrapt up in conserves  
 „ of good intentions and purposes, yet it  
 „ would

believe, says he, *the Church of England a true member of the Church; that she wants nothing necessary to Salvation, and holds nothing repugnant to it; and had thought that to think so, had sufficiently qualified me for a Subscription: yet now I plainly see, if I will not juggle with my Conscience, and play with God almighty, I must for-*  
 (23) Rem. bear. For &c. But he did afterwards overcome these (DD). scruples, as we shall see in its proper place (23).

„ would never have agreed nor stay'd with  
 „ me, but I would have cast it up again,  
 „ and with it whatsoever preferment I  
 „ should have gain'd with it as the wages  
 „ of unrighteousness; which would have  
 „ been a great injury to you, and to my  
 „ Lord Keeper: whereas now, *res eft inter-  
 gra*; and he will not loose the gift of  
 „ any preferment by bestowing it on mee,  
 „ nor have any engagement to Mr. An-  
 „ drewes for me.

„ But however \* this would have suc- \* *howso-  
 „ cceeded in case I had then subscribed, I  
 „ thank God, I am now so resolved, that  
 „ I will never do that while I am living and  
 „ in health, which I would not do if I were  
 „ dying; and this I am sure I would not  
 „ do. I would never do any thing for pre-  
 „ ferment, which I would not do but for  
 „ preferment: and this, I am sure, I should  
 „ not do. I will never † undervalue the hap- † *never sc.*  
 „ piness which Gods love brings to mee  
 „ with it, as to put it to the least adven-  
 „ ture in the world, for the gaining of  
 „ any worldly happiness. I remember ve-  
 „ ry well, *quærite primum regnum Dei, &  
 caetera omnia adjicientur tibi*: and there-  
 „ fore whenever † I make such a prepol- † *whenso-  
 terous choice, I will give you leave to  
 „ think I am out of my wits, or do not  
 „ beleevc in God, or at least am so unrea-**

## THE LIFE OF

„ sonable as to do a thing in hope I shall  
 „ be sorry for it afterwards, and wish it  
 „ undone.

„ It cannot be avoided, but my Lord of  
 „ Canterbury must come to know this my  
 „ resolution, and, I think, the sooner the  
 „ better. Let me entreat you to acquaint  
 „ him with it, (if you think it expedient,)  
 „ and let me hear from you as soon as pos-  
 „ sibly you can. But when you write, I  
 „ pray remember, that my foregoing pre-  
 \* *being in* „ ferment (in this \* state wherein I am) is  
*this.* „ grief enough to me; and do not you add  
 „ to it, by being angry with me for doing  
 „ that, which I must do or be miserable.  
 „ I am your most loveing and true Ser-  
 „ vant, &c.

To this Letter Mr. Chillingworth added a Postscript, wherein he acquaints his friend, that *so much as he had done* already of his *Defence of Dr. Potter*, he intended to *re-view and perfect before he proceeded*. But he intimates, at the same time, that he thought it sufficient to answer the first Part of Mr. Knott's Book: and therefore observes, that *if it should be thought fit to publish* his Answer, a *Discourse* might be added to it, shewing that if the first Part was well answered, the second was answered also, by the connexion and dependance it had upon the first. The whole

whole Postscript shall be transcribed in the Remarks (W).

I have not, as yet, had the good fortune to meet with Dr. Sheldon's Answer to this Letter of Mr. Chillingworth (o). But by (o) See Rem.(X): a Paper containing the heads or hints of another Answer of his to our Author, it appears that there pass'd several Letters between them on that Subject; some, for

H 2 greater

(W) *The whole Postscript shall be transcribed in the Remarks*. That Postscript is as follows:

„ So much of my defence of Dr. Potter as I have „ done, I intend to review and perfect before I pro- „ ceed, and if it shall be thought fit, to publish it, an- „ nexing a Discourse to this effect, that if this be an- „ swered, all the rest is so; which by the strict de- „ pendance of that which follows on that which goes „ before, I shall be able very easily to demonstrate.

„ Direct your Letters to me at my Fathers house, „ in Oxford, and it will be sufficient.

„ I am sorry to hear that Mr. Craven continues ill „ still. I fear he is in more danger than he imagines. „ Pray, if you can see him, send me word how he „ does“.

I have acknowledged the favour of My Lord Bishop of Peterborough, in communicating to me this Letter, and that which is printed pag. 7. His Lordship hath sub- joyn'd to them the following *Memorandum*:

„ To the Copies of these two Letters to Mr. Gil- „ bert Sheldon, and Dr. Sheldon, Mr. Wharton who „ procured the Transcripts gave this attestation under „ his own hand: *Ex autographis Literis penes Danieliem* „ *Sheldon Armigerum, Archiepiscopi nepotem.*

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greater secrecy, written in a third person. For, Mr. Chillingworth being intent upon a full inquiry into the sense of the Articles; every new examination afforded him new Scruples. Thus, he objected 1. to the xx<sup>th</sup> Article importing, that *the Church hath power to decree Rites or Ceremonies, and authority in controversies of faith.* 2. To the xiv<sup>th</sup> Article, that *voluntary works besides over and above Gods commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety, &c:* which seemed to condemn the Doctrine of *Evangelical Counsels*, maintain'd by the Fathers, and by several eminent Divines of the Church of England, as Bishop Andrews, Bishop Morton, Bishop Mountagu, &c (p). 3. To the xxxi Article, that *the offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and that there is none other satisfaction for sin, but that alone.* Wherefore the sacrifices of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits: scrupling, I presume, the generality of the expressions contain'd in the first part of this Article, and disliking the word *blasphemous*, which is the latter part

(p) See  
Rem. (X).

part of it. 4. To the xiii<sup>th</sup> Article, that *works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, (or as the School-Authors say) deserve grace of congruity*: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin: which appear'd to him to confine God's Grace within too narrow bounds, and to exclude from Salvation the most virtuous among the Pagans, &c. 5. Lastly, he objected to the *Articles* in general, as an Imposition on men's Consciences, much like that Authority which the Church of Rome assumes. At the same time, he complain'd that the Doctor had us'd him with too much severity in his last Answer.

Dr. Sheldon, as we may judge by the aforesaid Paper, excus'd the severity of his Answer, by saying, that *it was in a third person, else he would not have told him what he did*. He added, that he would by no means *persuade any body to act against his Conscience*; but did *not put the title of Conscience upon an humour of contradiction*: and that *to deal plainly with him, he was afraid it would ruin him here and not advantage him at the last day*. Now as to his Objections, 1. against the xx<sup>th</sup> Article,

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he answers, that *if occasion require, the Church hath power to establish Ceremony or Doctrine according to Scripture, but not against the Scripture.* 2. To the xiv<sup>th</sup> Article, he desires him to consider, that this Article only *condemns such Evangelical Counsels as suppose a fulfilling of the Law, and going beyond it, to satisfy and merit for us, which the Papists call works of Supererogation.* And upon these reasons, says he, *I presume did that reverend Prelate Andrews, and that learned Mountague, subscribe, when they publickly taught Evangelical Councils in their writings.* 3. To the xxxi. Article, that it was *framed against the Popish Doctrine of the Mass, wherein 'tis pretended that the Priest doth offer Christ for the quick and the dead; as if another satisfaction for sin: there being no such offering of Christ in the Scripture, where he will find it once offer'd for all.* And that *the consequences, which may be drawn from Transubstantiation, amount to little less than Blasphemy.* 4. To the xiii<sup>th</sup> Article, he observes, that *Works done by bare nature are not meritorious de congruo: nature of sin they must have, if sin be in them: and that unless he be a downright Pelagian, he may give it a fair, and safe, and true Interpretation.* 5. To the Objection against *Confessions of Faith, or Articles of Religion,* he answers, that *the end of these general Forms*

*Forms of Peace, if capable of any construction, lies against the Papists.* And he concludes by admonishing him, *not to be too forward, nor possessed with a spirit of contradiction: thus he might*—The sentence is here broke off, but no doubt Dr. Sheldon meant, that if Mr. Chillingworth would lay aside his mistaken scruples and objections; *he might* then comply with the *Subscription* required, and enjoy the advantages of subscribing. The Reader will find this Paper of Dr. Sheldon in the Remarks (X).

H 4

Mr.

(X) *The Reader will find this Paper of Dr. Sheldon in the Remarks.*] I shall give it here, from a copy that was communicated to me.

„ God forbid I should perswade any to do against his  
 „ Conscience: be it in itself good or bad, it must be a  
 „ sin to lie.

„ It was in a third person, else I would not have told  
 „ you what I did.

„ I must deal plainly with you, I am much afraid it  
 „ will ruin you here, and not advantage you at the  
 „ last day.

„ I put not the title of Conscience upon an Humour  
 „ of Contradiction.

„ *Accordinge*] if not against. For 'tis according to  
 „ Scripture, that the Church hath power to establish Ce-  
 „ remonie or doctrine if occasion require, not against  
 „ the Scripture.

„ The end of these general Forms of Peace, if ca-  
 „ pable of any construction, lies against the Papists.

„ No

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Mr. Knott being inform'd that Mr. Chillingworth was preparing an Answer to his Book against Dr. Potter, could not bear with patience, that the same person, who was

„ No Evangelical Counsels, as the Papists, such as  
 „ presuppose a fulfilling of the Law, and going beyond  
 „ it, to satisfy and merit for us, that's according to  
 „ Scripture ; in this sense the Article condemns them.  
 „ Consider it well.

„ No such offering of Christ in the Scripture, where  
 „ you will find it once offered for all : in that manner  
 „ they did it against whom the Article was framed :  
 „ taken with all aggravating Circumstances of corpor-  
 „ al presence——as if another satisfaction for sin ;—  
 „ the Consequences which may be drawn from Tran-  
 „ substantiation amount to little less than Blas-  
 „ phemy.

„ Works done by bare nature are not meritorious  
 „ *de congruo* ; nature of sin they must have if sin be in  
 „ them, and so it is, for *malum ex qualibet causa*. Un-  
 „ less a downright Pelagian, you may give it a fayre,  
 „ and safe, and true Interpretation.

„ Upon these reasons, I presume, did that reverend  
 „ Prelate Andrews, and that learned Mountague sub-  
 „ scribe, when they publickly taught *Evangelical Coun-  
 „ cels* in their writings. What you have sent to me  
 „ in a third person, &c. Be not too forward, nor  
 „ possessed with a spirit of Contradiction. Thus you  
 „ may

In the Catalogue of the Manuscripts of Mr. Whar-  
 ton, drawn up by himself, I find that one of the Vo-  
 lumes (1) contain'd, *A Letter of Dr. Sheldon to Mr.  
 Chillingworth, to satisfy his Scruples about subscrib-  
 „ but*

was once accounted a glorious acquisition to their party, should now become a champion for the Protestants. These thoughts did so exasperate him, that he would not wait for the publication of his Book, when he might answer it, if he pleas'd, and leave the Public to judge of both their performances. Such fair impartial dealing, was no ways suitable to his temper. He therefore took a method peculiar to himself. And as it is usual to people that want reasons, to have recourse to calumny ; he resolv'd to prejudice the Publick, both against Mr. Chillingworth and his Book, in a vile, infamous Libel, intitled, *A Direction to be observed*

but I can give no account of that Letter, having not seen it.

Dr. Sheldon referring, in the foregoing Paper, to some eminent Divines of the Church of England, who *publickly taught Evangelical Councils* ; it will not, perhaps, be amiss to illustrate that matter by a passage out of Dr. Mountagu's *Appeale to Caesar*.

„ I doe beleieve there are, says he (2), and ever were, „ *Evangelical Counsailes* ; such as S. PAUL menti- „ oneth in his *Consilium autem do* ; such as our SAVI- „ OUR pointed at and directed unto in his *Qui potest capere* „ *capiat* ; such as a man may do or not do, without „ guilt of sinne, or breach of Law : but nothing lesse „ than such as the *Papists* fabricke up unto themselves „ in their *works of Supererogation*. It is an error in „ Divinitie, not to put a difference betwixt such works, „ and

(2) *Apelio Cæsarem : a inst. Ap- peale from two unius Informers. By Richard Mountagu. Part. II. Chap. xv. p. 214, 215. Lond. 1625, 4°.*

(q) Printed observed by N. N. if hee meane to proceede in 1636, in 8° pagg. in Answering the Booke intitled, Mercy and Truth, or Charity Maintained by Catholicks &c (q).

usual to

such sorts This Pamphlet is often mention'd by Mr. of Books, Chillingworth, and not easily to be got (r); *Permissu Superiorum.* I will therefore give here an Extract of it.

(r) I could

never meet

but with

one Copy

of it, in

the Muse-

um Ash-

moleanum,

for the

perusal of

which I

am oblig-

ed to Mr.

Whiteside,

Keeper of

the Muse-

um.

Ad Apol.

TORT.

pa. 196.

The design of our Jesuit being, as I observed, to prejudice the Publick against Mr. Chillingworth's Answer, he laid upon him the charge of Socinianism, as the most odious imputation he could find, and the fittest for his purpose.

„ In

„ and workes done upon counsell and advice. If any „ man, not knowing or not considering the state of „ the question, hath otherwise written, or preached, or „ taught, what is that to me, or the Doctrine of the „ Church of England? His ignorance, or fancie, or „ misunderstanding, or misapylyng, is not the Doc- „ trine of Antiquity, which with universall consent „ held Evangelicall Counsailes; nor of our Church, in „ which our GAMALIEL hath told us; *Quis nescit fieri* „ *à nobis multa liberè, & quæ à DEO non sunt imperata* „ *voveri & reddi?* These Promoters knew it not. B. „ MORTON in his *Appeale* saith (if he doe not say true, „ informe against him for it) that we allow the distinc- „ tion of PRECEPTS and COUNCELS, lib. v. cap. iv. „ sect. 3. For his sake excuse mee from *Popery*, who „ write no more than he did before me: *What in GOD'S* „ *indulgence is a matter of Counsell; in regard of strict* „ *justice, may come under Precept. Cap. iv. Sect. v.*

„ In regard, *says he* (s) by way of Pre- (s) A Di-  
 „ face, that hee, who pretends to be an- rection to  
 „ swering the Booke intituled *Mercy* and be observed  
 „ *Truth, or Charity Maintained* by Catho- by N. N.  
 „ licks &c. is strongly reported to be a *Socini- &c. pag.  
 „ ans*: before I giue him his *Charge*, it 5. 6.  
 „ will be requisite, to open in brief, what  
 „ kinde of people they be, who have ap-  
 „ peared of late under the name of *Socini-  
 „ ans*. For by this meanes, it will be seen,  
 „ whether his true intention be, to defend  
 „ *Protestantisme*, or covertly to vent *Socini-  
 „ ansme*. It will also appeare, whe-  
 „ ther all his paines be taken to any pur-  
 „ pose. For *Charity Maintained* hauing  
 „ been written against *Protestants*, not in-  
 „ termedling with the Doctrine of *Socini-  
 „ ans*, he will neuer be thought to speake  
 „ one word to the purpose against that  
 „ Booke, if he answer out of Principles,  
 „ which *Protestants* themselves will pro-  
 „ fesse to detest, no les than Catholicks  
 „ doe“.

Mr. Knott divided his Pamphlet into five Chapters.

In the I. he gives an account of the Opinions of the *Socinians*; and after having represented them on the worst side he could,  
 „ What Christian, *says he* (t), can heare (s) pag.  
 „ these infidelities without detestation? 13, 14.  
 „ What Church can tolerate them? Neuer-  
 „ theless, this vngodlie *Seet* spreades it selfe,  
 „ being

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(u) Mr.  
Chilling-  
worth.

„ being cunningly obtruded by some (and  
 „ by the *Answerer* (u) in particular) and  
 „ greedily swallowed by many, and duly  
 „ published by none“.

In the II. Chapter he gives *some reasons*  
*why so many embrace Socinianisme.*

The first reason he draws *from the Doctrine of Protestants.* „ First then, says  
 (z) p. 16. „ he (x), I say that the verie Doctrine of  
 „ Protestants if it be followed closely, and  
 „ with coherence to it self, must of necessity  
 „ induce Socinianisme. This I say confidently,  
 „ and evidently proue, by, instanc-  
 „ ing in one error, which may well be  
 „ teamed the Capitall, and mother Heresi-  
 „ sie, from which, all other must follow at  
 „ ease: I meane, their heresie in affirming,  
 „ that the perpetually visible Church of  
 „ Christ, descended by a neuer interrupted  
 „ succession from our Sauiour, to this day,  
 „ is not infallible in all that it proposeth to  
 „ be believed, as reuealed truths“.

Thus, according to our Jesuit, whoever denies the Infallibility of the Church of Rome, and is consistant to his principles; must needs be a Socinian. Therefore 'tis no wonder if he brought the same imputation upon Mr. Chillingworth, who was a strenuous assertor of the Doctrine of the Protestants in that *capitall and mother Heresie*, as the Jesuit calls it.

His second reason, *why so many Protestants embrace Socinianisme*, is grounded upon the *practice* or *proceeding of the Church of England*; in regard „ (y) that „ (y) p. 18. „ their ayme and industrie, tendes only to „ procure an exteriour conformitie to the „ Lawes of the Realme “.

The third reason, he takes *from the personal qualitie of Protestant Diuines* (z) who (z) p. 19. neglecting that incomparable study of Scholastical Metaphysicks and Divinity, have no deep and solid Learning; and being but superficial Disputants, find themselves unable to solve the Objections of the Socinians (Y).

The

(Y) *Protestant Divines being but superficial Disputants are unable to salve the Objections of the Socinians*]. I will set down here our Jesuit's own words, for the entertainement of the Reader.

„ The third reason, says he (1), taken from the „ qualitie of Protestant Diuines is this, *Socinians de- (1) A Di- rection to be obversed by N. N. &c; pag. 19.* „ stroying all *supernaturall* belief, or *infallible assent*, „ to any Object, surpassing the reach of Humane Rea- „ son, haue as manie, and as strong objections readie „ at hand, against the Articles of our Faith, as the „ weake vnderstanding of man doth finde difficulties, „ in the knowledge of diuine things. Now, the learn- „ ing of *Protestant Diuines*, consisting onely in some „ superficiall talent of Preaching, languages, or elo- „ cution, and not in any deep knowledge of *Philo- sophie*, especially of *Metaphysicke*, and much lesse of „ that most solide, profitable, subtile, and succinct me-

The fourth reason, he draws *from some circumstances of persons, time, and place*: that is, from the present transactions of Archbishop Laud, and other eminent Divines of the Church of England, who seem'd to him weary of the Reformation, and making their best way towards the Church of Rome. This he relates with great complacency, and in a lofty, triumphant style.

(a) p. 20,  
21, 22,  
23, 24,  
25.

„ The fourth reason, *says he (a)*, that „ casts so manie, especially, of the best „ wits, upon Socinianisme, both Diuines, „ and other among Protestants, is, because „ they *will not* be Catholicks *in these times*; „ they *cannot* bring their vnderstanding to „ be Protestants; and so they take the large „ and easie way of belieuing what they list. „ And, to speake the truth, what learned „ iudicious man, can, after vnpartial exami- „ nation, imbrace Protestantisme? which „ waxeth cuen wearie of it self (and this „ is an infallible marke of Sects and He- „ „ resies;

„ thod, which we call *Schoole Divinitie*; when they „ come to be pressed by *Socinians*, are vnable to satisfie „ their doubts, but either are caught themselues, as I „ know it hapneth not seldome; or giue occasion for „ the *Socinians* to be more settled in their errorrs; and „ for others to be drawn into the same infidelitie. And „ the Diuel aymed at no lesse then this total ruin of all „ Faith and Religion, when he first moued Hereticks „ to deride *Schoole Divinity*, and to nickname the Pro- „ fessours thereof, dunses“.

„ resies; for where the Holy Ghost Direct-  
 „ eth, there can be no contrarietie, or mu-  
 „ tabilitie) its Professors, they especially of  
 „ greatest worth, learning, and authoritie,  
 „ declare themselues to loue temper and  
 „ moderation, allowe of manie things which  
 „ some yeares agoe were vsually condemn-  
 „ ed, as superstitious; and are at this time  
 „ more vnresolued where to fasten, then  
 „ at the infancie of their Church . . . . .  
 „ the *Roman* Church is still the same, with-  
 „ out opposition to it selfe in any least  
 „ Doctrine, whereas all other Sects, and  
 „ Sectaries, are notoriously knowne, to  
 „ contradict both their Associats, and them-  
 „ selues, as now I was saying of the Pro-  
 „ testant Church in *England*. For doe not  
 „ their Churches beginne to looke with  
 „ another face! their walles to speake a  
 „ new language? their Preachers to vse a  
 „ sweeter tone? their annual publicke te-  
 „ nets, in their Vniversities, to be of an-  
 „ other stile, and matter? their bookees to  
 „ appeare with titles and arguments, which  
 „ once would haue caused a mightie scan-  
 „ dall among the Brethren? their Doctrine  
 „ to be altered in manie things (Z), and  
 „ eu'en

(Z) *Their Doctrine to be altered in manie things, &c.*  
 He instances some of these things, in a marginal Note.  
 For example, says he (1), *the Pope not Antichrist*; (1) p. 23.  
 Prayer

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„ euen in those verie points, for which  
 „ their Progenitors forsooke the then vi-  
 „ ble Church of Christ? Their 39 *Articles*,  
 „ that is, the summe, the Confession, and  
 „ almost the Creede of their Faith, are  
 „ patient; patient? they are ambitious of  
 „ some sense, wherein they may seeme to  
 „ be Catholick. To alledge the neccesitie  
 „ of wife and children in these dayes, is  
 „ but a weak plea, for a married Minister,  
 „ to compasse a Benefice. Firic *Caluinisme*,

(b) A little „ once a darling in *England*, is at last ac-  
 Treatise so „ counted Heresie; yea and little lesse then  
 intituled, „ Treason. Men, in word and writing,  
 and print- „ vse willingly the once fearfull names of  
 ed An. „ *Priests*, and *Altars*. Nay if one doe  
 1636. „ but mutter against the placing of the Al-  
 (c) Sun- „ tar after the old fashion, for a warning  
 day no „ he shall be well warmed by (b) a *Coale*  
 Sabbath. A „ from the *Altar*. English Protestants  
 Sermon „ pag. 38. „ are now put in (c) minde that for expo-  
 printed „ (d) Lib. „ position of Scripture, by (d) *Canon* they  
 An. 1636. „ 1571. „ *Can. 19.* „ are bound to follow the antient Fa-  
 „ thers....

*Prayer for the Dead; Limbus Patrum; Pictures; that the Church hath authority to determine Controuersies in Faith, and to interpret the Scripture; about Freewill, and Predestination; Uniuersall Grace; that all our works are not sins; merit of good works; inherent Justice; Faith alone doth not iustifie; Charitie is to be preferred before Knowledge: Traditions; Commandments possible to be kept, &c.*

„ thers . . . (AA). The foure prime *Protestant Church-Chroniclers*, who pretend to deduce a succession of the true Church (the *Centurists*, I meane) are without ce- „ remonic

(AA). English Protestants are now put in mind that they are bound to follow the ancient Fathers, &c.] The Reader will perhaps be pleas'd to find here Dr. Heylyn's opinion of the foregoing passage of Mr. Knott.

„ If you will, says he (1), take her (*the Church of England's*) Character from the Pen of a (d) Jesuit, you „ shall find him speaking, amongst other falsehoods, (1) *Cyprianus Anglicus*: or „ these undoubted Truths; viz. That the Professors of the Life „ it, they especially of greatest Worth, Learning, and and Death „ Authority love Temper and Moderation; That the of William [Laud] „ Doctrines are altered in many things; as for example, *Archbishop of Canterbury, &c;* „ the Pope not Antichrist, Pictures, Free-will, Predef- „ tination, Universal Grace, Inherent Righteousness, Part II. „ the preferring of Charity before Knowledge, the Lib. IV. „ Merit (or Reward rather) of good Works; the 39 ad. an. „ Articles seeming patient, if not ambitious also of some 1633: „ Catholick Sense; That their Churches begin to look with Lond. „ a new face, their Walls to speak a new Language, and 1668, p. „ some of their Divines to teach, That the Church hath 252. „ Authority in determining Controversies of Faith, and (d) *Preface to Charity* „ interpreting the Scriptures; That men in talk and maintain- „ writing use willingly the once fearful names of Priests ed. sect. „ and Altars, and are now put in mind, That for Expos- 20. This „ sition of Scripture they are by Canon bound to follow reference „ the Fathers. So far the Jesuit may be thought to of Dr. „ speak nothing but truth. Heylin is wrong.

As to the ancient Fathers, we have seen already what judgment Mr. Chillingworth made of them; and like-

„ remonie demanded in a particular occa-  
 „ sion : with what face dare they vente  
 „ such vntruths ? and with what consci-  
 „ ence

wise that he formed that judgment from their own Writ-  
 (2) See

Rem. (L). ings (2). Mr. Cressy, however pretends that he was led in-  
 to it by Mr. Daille's Book of *the right Use of the Fathers*.

(3) *Fana-*  
*ticism fa-*  
*natically*  
*imputed,*  
 &c. p.  
 166, 167.

(4) *Mr.*  
*Chilling-*  
*worth*  
*(thanks to*  
*Daille)* be-  
 came a  
 Protestant ;  
 says the  
 same Mr.

*Cressy, in*  
*his Epistle*  
*Apologeti-*  
*cal, &c;*  
 p. 80.

(5) *Fana-*  
*ticism, &c;*  
 p. 165.

(6) The  
 Title of  
 that Book  
 is, *Traicté*  
*de l'Em-*  
*ploy des*  
*Saints*  
*Peres &c.*  
 It was  
 published  
 in 1631.

He says (3), that Mr. Chillingworth, after he was *return'd out of Flanders*, being doubtfull which Religion was the best, the Roman Catholick or the Protestant, was *resolved to spend a year or two in a solitude, and the Study of Greek and Latin Fathers, fully purposing to embrace that Religion which appeared to him most consonant to what the Fathers generally taught* : but that *Study was presently after interrupted by that unlucky Book of Daille, which persuaded him to a light esteem of the Holy Fathers, upon whose authority he would no longer rely* ; and *brought him into the Church of England* (4).

How Mr. Daille's Book happen'd to fall into Mr. Chillingworth's hands, he had related before. „ As I „ remember, says he (5), it was in the year 1638. that „ I had occasion to accompany a Noble friend in a „ iourney from *Dublin to London*. When we were „ ready to return, I went to a Bookseller's shop to „ search out some books to be carried back into *Ire-* „ *land*, and among others I bought *Daille du vray*, „ *usage des Peres* (6), a Book at that time not at all „ taken notice of. That Book the same night I shewd „ to my Noble dear *Lord Lucius Lord Falkland*, who „ perusing and liking the *Contents* of it, desired me to „ give it him, which I willingly did. About a month „ after my return into *Ireland*, he sent me a most civill „ letter, full of thanks both in his own, but especially „ in

„ *ence dare they (e) forge &c.* their bad car- (e) Sun-  
 „ riage towards the ancient Fathers is dis- day no  
 „ played; and for a *general Censure*, they Sabbath. pag. 12.  
 „ are

„ in M. Chillingworth's name for that small present,  
 „ telling me that that little *Book* had saved him a most te-  
 „ dious labour of reading almost twenty great Volumes.

To this passage of Mr. Cressy, the Earl of Claren-  
 don makes the following Answer: „ Mr. Cressy well

„ knows, *says his Lordship* (7), that before that time (7) *An-  
 madversi-  
 ons, &c;*  
 „ of his Journey into *Ireland*, in the Year *One thou- ubi supr.  
 sand six hundred thirty eight*, that *Noble Lord* [My p. 185.  
 „ Lord Falkland] had perused, and read over all the 186.  
 „ *Greek, and Latine Fathers*, and was indefatigable in (8) *My  
 looking over all Books, which with great expence Lord Claren-  
 „ he caused to be transmitted to him from all parts, don had cen-  
 „ and so could not have been long without Mr. Dallies sured Mr.  
 „ Book, if Mr. Cressy presenting it to him, had not Cressy for  
 „ given him opportunity to have raised this scandal up- aspersing  
 „ on his memory (8), nor could that Book have been My Lord  
 „ so grateful to him, if he had not read the Fa- Falkland  
 „ thers..... and I am very much deceiv'd; which with the  
 „ I think I am not in that particular, if Mr. Character  
 „ Chillingworth's Book against Mr. Knott was not of a Sociini-  
 „ published before the time of Mr. Cressy's Journey in an: but  
 „ thirty eight, into *Ireland*, and I know had been peru- Mr. Cres-  
 „ sed by him, and therefore Mr. Dallies Book could sy, pro-  
 „ not interrupt him in his study of the *Fathers*. tests in his  
 „ Epistle Apologetical, p. 81, 82.*

My Lord Clarendon very rightly observes that Mr. Chillingworth's Book *was published before the time of* <sup>p. 83, that</sup> *Mr. Cressy's Journey in thirty eight, into Ireland:* for it *he never* caine out at the end of the year 1637 (9). And Mr. Cressy seems to acknowledge his error in his *Epistle intended* <sup>(9)-See</sup> *Apologetical to My Lord Clarendon.* For tho' he *pro- Rem. (II).*

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(f) Ibid. P. 10. „ are told, that *Their credit is eclipsed, and their testimonie abated by their (f) doings.* And to conclude all in one maine „ point.

(10) pag. 81. *tests (10) in the presence of God, that he hath not willingly failed in any one material circumstance of this short story; yet he declares that as to the determining the precise year, he dares not engage his credit upon an ill memory.* Whereby he only means, I suppose, that it is certainly true that he bought the Book, and presented it to My Lord Falkland, who communicated it to Mr. Chillingworth: for as to what he says besides, *viz.* that by the reading of it, Mr. Chillingworth's *Study of the Fathers* was *interrupted &c,* (wherein lies the whole stress of his reflection) there appears no manner of foundation for it.

B. D.  
Fellow of  
Christ  
Colledge  
in Cam-  
bridge.  
See Rem.  
(MM) and  
(NN).

(12) Print-  
ed at Lon-  
don in  
1651, in  
4°.

(13) My  
Lord Falk-  
land was  
kill'd in  
the battle  
of New-  
bury, 20.  
Sept.  
1643.

And since I have had occasion to speak of Mr. Daillé's Book, it will not be improper to observe here, that it was receiv'd in England with a general applause, and gave the Author a great reputation; as it appears by the following passage out of Mr. Smith's (11) Advertisement prefix'd to the English Translation of that Treatise (12). „ *The Translation of this Tract, says he, hath been often attempted, and oftner desired by many Noble Personages of this and other Nations: among others by Sir Lucius Cary, late Lord Viscount Falkland, who with his dear friend Mr. Chillingworth made very much use of it in all their writings against the Romanists.* But the papers of that learned *Noble-Man*, wherein this translation was halfe finisht, „ were long since involved in the common losse (13). „ *Those few which have escaped it and the presse, make a very honourable mention of this Monsieur, whose acquaintance the said Lord was wont to say was* „ *worth*

point. The *Protestant Church in England*, willingly professeth so small Anti-quitie, and so weake subsistence in it-  
,, selfe,

„ worth a voyage to *Paris*. Pag. 202. of his Re-  
„ ply (14) he hath these words, *This observation of mine* (14) The  
„ hath been confirmed by consideration of what hath been Lord  
„ so temperately, learnedly, and judiciously written by Falkland's  
„ *Monsieur Daillé*, our *Protestant-Perron*. And what of *Infalli-*  
„ the same Lord in a treatise, which will shortly be *bility, with*  
„ publith faith concerning the *Popish Perron*, viz. *an Answer*  
„ *Him I can scarce ever laudare in one sense, that is, his Lord-*  
„ *note, but I must laudare in the other, that is ships Re-*  
„ *praise, who hath helpt the Church to all the advanta-* *ply, &c.*  
„ *ges which wit, learning, industry, judgement, and* Lond.  
„ *eloquence could add unto her, is as true of our Pro-*  
„ *testant. I shall add but one Lord's testimony more,*  
„ *viz. the Lord George Dibbles* in his late letters con-  
„ cerning Religion (15) in these words, p. 27, 28. The (15) See  
„ reasons prevalent with me—whereon an inquiring Rem. (I),  
„ and judicious person should be obliged to relie and ac-  
„ quiesce are so amply and so learnedly set down by Mons.  
„ Daillé in his *Employ des Peres* that I think little,  
„ which is materiall or weighty can be said on this sub-  
„ ject, that his rare and pierceing observation hath not  
„ anticipated. Were it needfull to wander to forreign-  
„ ers for testimonies, I could tell how highly this Au-  
„ thor is esteemed by the learned and famous Doctor  
„ *Andr. Rivet*, upon whose importunity his book *des*  
„ *Images* and other tracts have been translated: but  
„ writing to Englishmen I will only name the judici-  
„ ous Doctor *Jer. Taylor* *Libert. of Proph. Sect. 8.*  
„ n. 4. in these words, *I shall choose such a topick as*  
„ *makes no invasion upon the great reputation of the Fa-*  
„ *thers, which I desire should be preserved sacred as it*

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„ selfe, that they acknowledge no other  
 „ visible being for many Ages, but in the  
 „ Church of *Rome* „.

From whence he infers, that Protestants  
 (b) pag. 27. are guilty of Schism. „ But, *says he* (b), „ I will

„ ought. *For other things let who please read Mr. Daillé*  
 „ *du vrai usage des Peres.*

„ *Et si quis cuncto locuſ inter Oscines, I must ingenu-  
 „ ouſly profess, purſues Mr. Smith, that it was the  
 „ reading of this rationall book which firſt convinced  
 „ me that my ſtudy in the French Language was not ill  
 „ employed, which hath alſo enabled mee to commend  
 „ this to the world, as faithfully tranſlated by a judici-  
 „ ous hand, &c.*

It is true, that ſince the Reſto ration, ſome of our  
 Divines, either out of a ſuperſtitious reſpect for the Fa-  
 thers; or miſtaking Mr. Daillé's deſign, (which was to  
 ſhew the impertinence of the Papiſts, who pretend that  
 (16) See Mr. le Clerc his Epitole cri-  
 tice & ec-  
 clesiastice.  
 &c. Epif-  
 tola IV. p.  
 96, &  
 ſeqq. edit.  
 Amſtel.  
 1712.

the Fathers are to be Judges of the Controversies, at  
 this day, betwixt us and them) have endeavour'd to de-  
 preciate his Book: but notwithstanding their attempts,  
 it will ever preſerve its reputa tion among impartial ju-  
 dicious persons (16). My Lord Clarendon, who was  
 one of the greateſt admirers of that performance, hath  
 made an excellent Apology for it in his Anſwer to  
 Mr. Crefsy. I will tranſcribe here the whole paſſage  
 to gratifie the Reader:

(17) Ani-  
 madverſi-  
 ons, &c;  
 p. 191, &  
 ſeqq.

„ Why may it not become the *Church of England*,  
 „ *says he* (17), to uſe the ſame expreſſions which Car-  
 „ dinal Cajetan ſo long ſince did in his *Preface* to his  
 „ *Commentaries upon the Books of Moſeſ*, in his excuse  
 „ for having reje cted many ex poſitions of the Fathers,  
 „ *Solis*

„ I will not vrge these points here, referring  
 „ my selfe, to what hath beene said in  
 „ *Charity maintained* and euen to what  
 „ will appeare in those very *Motives*, which  
 „ induced

„ *Solis sacræ Scripture authoribus, reservata authoritas  
 „ hæc est, ut ideo sic credamus esse quia ipsi sic scripse-  
 „ runt?* Why may it not become any particular member of  
 „ that *Church*, in a particular point, it may be but in a par-  
 „ ticular expression, to differ from a particular *Father*,  
 „ when *Petavius*, who had as exactly read the *Fathers*, and  
 „ was as great a *Master of universal Learning* as this Age  
 „ hath produced, presumes to say, *Multa sunt à sanc-  
 „ tissimis Patribus, præsertim à Chrysostomo in homiliis  
 „ aspersa, que si ad exactæ veritatis normam accommo-  
 „ dare volueris, boni sensus inania videbuntur*, in *Epi-  
 „ pha. p. 244.* These, and very many more of the like  
 „ animadversions, and detections by *Monsieur Dallie*,  
 „ anger, & vex *Mr. Cressy*, and his *new Friends* (18) (18) Mr.  
 „ much more than any disrespect he is guilty of to- Cressy  
 „ wards the *Fathers*, of which they cannot assign one  
 „ instance; all that he says, besides the mentioning to Pope  
 „ them always with all possible reverence, is no more  
 „ than what *Mr. Cressy* says of them, and of the four  
 „ first general *Councils*, and which indeed was the cause  
 „ of *Monsieur Dallies* writing that Book, that those  
 „ *Holy men*, nor the *times in which they lived*, knew  
 „ any thing, or had heard of any of the points, espe-  
 „ cially in *controversie* between us, and the *Church of  
 „ Rome*, and therefore that it was a vain affectation to  
 „ appeal to them for a *decision*; I do not much won-  
 „ der at any thing *Mr. Cressy* says, upon this argument,  
 „ for he owed to himself some extraordinary observa-  
 „ tion, to make his tale of presenting that *unlucky*  
 „ Book (as he calls it) of *Mr. Dallie*, to *My Lord Falk-*

„ land,  
 „ was a new  
 „ Convert  
 „ to Pope  
 „ ry. See  
 „ Rem.  
 „ (DD).

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„ induced the *Answerer* himselfe to leaue  
 „ *Protestantisme*; and afterward being re-  
 „ solued, not to remaine Catholicke, as  
 „ not conducing to his temporall ends, hee  
 „ finally

„ *land*, and which he says perswaded Mr. *Chillingworth*  
 „ to have a light esteem of the *Fathers*; but I cannot  
 „ but admire, and grieve, that he hath so much credit,  
 „ with any Member of the *Church of England* how  
 „ obscure soever, as to perswade him to have the same  
 „ opinion, and thereupon to assume the Licence, and  
 „ the rashnes to asperse (as far as his Talent can con-  
 „ tribute unto it) the memory of that most loved, and  
 „ most esteemed *Lord Falkland* (whose name he is not  
 „ worthy to pass through his mouth) with the odious  
 „ reproach of being a *Socinian*, and that when no Per-  
 „ son of the *Church of Rome* hath had the courage in  
 „ so many years to attempt the answering that Book  
 „ *de usu Patrum*, one of the other *Church* should  
 „ think it necessary to take the quarrel upon him, and  
 „ without any reason, or any instance of moment, re-  
 „ proach Mr. *Dallie* with his light esteem of the *Holy*  
 „ *Fathers*, in language not in any degree decent: nor  
 „ was the matter, or the manner at all necessary to the  
 „ other part of his Book concerning the *Church of*  
 „ *England*; nor can any Man who is disposed to make  
 „ that enquiry, meet with a greater encouragement to  
 „ pursue it, than by having read that Book of Mr.  
 „ *Dallies*.

My Lord Clarendon censures here Mr. *Scrivener*,  
 who publish'd in 1672 a scurrilous Book against Mr.  
*Dallé*, intituled, *Apologia pro S. Ecclesiae Patribus ad-  
 versus Jo. Dalleum*; wherein among other ground-  
 less stories he hath the confidence to say, that Mr.  
 Smith

„ finally plunged himself into *Socinianisme*,  
 „ seeing full well, that his owne Motiues  
 „ could not be answered on the grounds  
 „ of Protestants. But it is time, *pursues*  
 „ *he (c)*,

Smith above mention'd, had once a design to confute Mr. Daillé's Treatise, but upon better consideration found it was not worth his while to meddle with it (19). (19) See Mr. Bayle's Dictionary. If the Reader desires to have the Character of Mr. Scrivener, and of his Book, by a famous Independent, in the Article of

let him read the following passage (20):

*E quibus [Hierarchicis] duo recentissima Scriptione* DAILLÉ  
*gloriam quæsiverunt ex magnitudine adversarii, Johani* (John)  
*Dallæi; alter in librum de usu Patrum, alter in opus* Rem. (H).  
*de Epistolis Ignatii, sed impari conatu & successu; nam-* (20) Lew-  
*que cum hic qui est Pearsonus, paria cum Dallæo faciat,* is Du-  
*eruditione, judicio & oratione succo & sanguine plena,* Moulin's  
*tum singulari modestia & candore, (& quem audio nul-* Patronus  
*lis procubitibus adorare altare) non aliis extat Scrivenero* bone fidei.  
*patidior, ineptior & insipidior; qui cum se profiteatur* in causa  
*Protestantem, stringit stilum in sententiam Dallæi de usu* Puritanorum, contra  
*Patrum, quæ non nisi homini qui est Papismo incoctus* Hierarchi-  
*displiceat; ut nec quisquam malignior in viros sanctos, seu* cos Anglos.  
*Calvinianos, seu Puritanos, quos proscindit caninæ &* &c; Lon-  
*spurcæ facundia, quam quidem, ne quid desit triobolari* dini 1672.  
*literatori, ornat oratione barbara & incondita, quæ sal-* Epistola.  
*tuatim incedit & per scabra decurrit.* pag. 63.  
 64.

*Cæterum, sic ira, iracundia, imo furor cerebrum ho-*  
*minis sua sede moverunt ut non disputet contra, sed sputet*  
*in Dallæum, in quem tanto acrius invehitur quod velit*  
*eum institutum in schola Calvinii & Bezae, quorum hor-*  
*tationibus, monitis & consiliis ait Puritanos fuisse imbui-*  
*tos & incensos, Ut jam per latus Puritanorum, vulneren-*  
*tur & Dallæus & tota Schola Calviniana.....*

Porro

(c) p. 28. „ he (c), to returne, and shew, that I  
 „ spoke not without ground, in accusing  
 „ *Socinians in generall*, of such vnchristian  
 „ doctrines, as you haue heard, since you  
 „ will see my word made good in particu-  
 „ lar Tenets of one of them, which at this  
 „ fit occasion came to my hands ; and I  
 „ willingly impart them to the Reader, as  
 „ they were giuen me ; yet so, as in Cha-  
 „ ritie I conceale the party taxed with them,  
 „ no otherwise than I forbeare to publish  
 „ the name of the *Answearer*.

Then

(21) *Ibid.* Porro (21), non hic est locus diruendi aut excutiendi fun-  
 p. 66, 67. damentum fluxum & chimericum, aut potius cardinem  
 stramineum, circa quem vertitur tota scriptio *Scriveneri*  
 in *Dalleum*, à cuius sententia non longè abit *Pearsonus* ;  
 nempe, judicium summum controversiarum, neque in sa-  
 cera Scriptura, ut vult *Dallæus* ; nec in Ratione, ut vo-  
 lunt *Sociniani* ; nec in Ecclesia Romana, Papa, Traditi-  
 onibus, Conciliis, tum œcumenicis tum topicis, sed in con-  
 sensu generali, constanti, & perpetuo Patrum, positum  
 esse : quæ quidem consensio, cum ne uni doctori de centum  
 millibus sit comperta, nec ei multum fidant Pontificii, qui-  
 bus solenne est repudiare Patrum autoritatem, nec satis  
 constet quinam de mille Scriptoribus veteribus & neoteri-  
 eis, Patres computandi, planum est illud judicium con-  
 troversiarum secundum *Scriveneri* Hypotheses tam instabili-  
 niti arena, quam multitudo muscarum, infidens afferi fluc-  
 tuanti aquis. Illudque judicium controversiarum depen-  
 dens extra Scripturam sacram ab illa confessione, idem  
 esse firmamentum, ac si ex araneæ filo sexcentæ chimeræ  
 dependeant, quæ sola venti umbra diffitantur.

Then follows the III Chapter, with this title: *Diuerse enormous Heresies, maintained by a certain Socinian, contrary either to the 39. Articles of the Church of England, or to the Faith of all Christians.* The *Heresies* he imputes to Mr. Chillingworth, whom he calls here downright a *Socinian*, will be found in the Remarks (BB).

Now

(BB) *The Heresies he imputes to Mr. Chillingworth will be found in the Remarks].* Our Jesuit recites them as follows:

- „ 1. That the Sonne of God (1) is not begotten, (1) p. 28,  
„ from euerlasting, of the Father: and is not verie, 29, 30,  
„ and eternall God, of one Substance with the Father; 31.  
„ and that two whole and perfect Natures were not  
„ ioyned in one Person. *Cont. Art. 8.*
- „ 2. That Christ did not ascend into Heauen, in his  
„ Bodie, with flesh, bones, and all things appertaining  
„ to the perfection of mans nature. *Cont. Art. 4.*
- „ 3. That the Holy Ghost doth not proceede from  
„ the Father, and the Sonne; nor is of one substance  
„ with the Father, and the Sonne, true and eternall  
„ God. *Cont. Art. 5.*
- „ 4. That all the Books of the Old and New Testa-  
„ ment, as they are commonly receaued, are not equall  
„ in the authoritie, and infallibilitie of holy Scrip-  
„ ture. *Cont. Art. 6.*
- „ 5. That the three Creeds ought not throughly to  
„ be receaued, and beleeued; for that they may be dis-  
„ proved by most certain warrants of holy Scripture;  
„ and that among other falsehoods in the Creed of St.  
„ Athanasius, this is one, that if a Man disbelieve any  
„ part

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Now having sufficiently, as he thought, aspersed and blacken'd Mr. Chillingworth, he at last remembers the title and seeming design of his Pamphlet, which was to give him *Directions* how to answer his Book.

(d) p. 32.     ,, And thus, *says he (d)*, hauing shewed,  
 ,, what *Socinianisme* is, and vpon what  
 ,, ground it goes; I may now oportunely  
 ,, deliuer the *Answerer* his *direction*, least  
 ,, he chance to mistake, and in lieu of main-  
 ,, taining

„ part of that Creed, without doubt, hee shall perish  
 „ euerlastingly. That the Apostles Creed, is no cer-  
 „ taine and authenticall Tradition; and that the Article  
 „ of Holy Catholike Church, is not necessarily to be  
 „ belieued. *Cont. Art. 8.*

„ 6. That Original Sinne is not the fault and cor-  
 „ ruption of nature of euerie man; nor deserues Gods  
 „ wrath and damnation. *Cont. Art. 9.*

„ 7. That any man may bee saued by the Law, or  
 „ Sects, which he professeth; so that hee bee diligent  
 „ to frame his life according to that Law, and the light  
 „ of Nature. *Cont. Art. 18.*

„ 8. That the Church hath no authority in Contro-  
 „ versies of Faith, to oblige any man's conscience.  
 „ *Cont. Art. 20.*

„ 9. That the Sacraments bee only bages, or to-  
 „ kens of Christian mens profession. *Cont. Art. 25. 27.*  
 „ And that they bee not necessary to saluation. *Cont.*  
 „ *Catechism. Protestant. Anglic.*

„ 10. That the Baptisme of young Children is not  
 „ to bee retained in the Church, as most agreeable to  
 „ the Institution of Christ. *Cont. Art. 27.*

„ 11. That

„ taining *Protestancie*, hiddenly plant poi-  
 „ son of *Socinianisme*, and leave *Charitie*  
 „ maintained, not so much as once spoken  
 „ to, in the whole *Answer*, as I noted in the  
 „ beginning.

Who can now forbear admiring Mr. Knott's charity and good-nature? For he seems to be under a great concern, lest Mr. Chillingworth should not publish a full and direct *Answer* to his Book, which must tend

to

„ 11. That the offering of Christ upon the crosse, is  
 „ not a perfect propitiation and satisfaction for all  
 „ the sinnes of the whole world. *Cont. Art. 31.*

„ 12. That the true Body and Blood of Christ is not  
 „ in the blessed Sacrament, neither in a Reall nor Spi-  
 „ rituall manner; and that it is only a Signe or Token  
 „ of his Body. *Cont. Art. 28.*

„ 13. That Faith containeth no infallible certaintie  
 „ of the things beleiued.

„ 14. That the reasonable Soule is not immortall,  
 „ naturally, and *per se*, but *per accidens*; as it is added  
 „ to some soules, by way of punishment or reward, to  
 „ be immortall.

„ 15. That this immortality of wicked Soules is  
 „ not to bee extended, neither to all Eternity; and that  
 „ it were uniusc in God, to punish finite offences, with  
 „ infinite torments.

„ 16. That no point of Christian Religion is to be  
 „ belieued aboue Reason.

„ For an *Epilogue* to these grosse errors, pursues  
 „ Mr. Knott (2), I could add an *Apologue* of his owne, (2) p. 31,  
 „ and

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to the disreputation of the Answerer ; or should propagate Socinianism, instead of vindicating the Protestant Religion, which might prove dangerous to the Church of England ? But the truth is, he cared for neither of these inconveniences. His *Directions*, no less than every other part of his Pamphlet, are artfully and invidiously design'd to blast Mr. Chillingworth's reputation,

„ and lay in his dish a couple of Frogs. He under-  
„ stands my meaning. (a).

And lest the Reader should entertain some doubt, whether Mr. Chillingworth was the person aim'd at, he hath in the margin the following Note :

(a) *If the Answerer publish his Booke, and yet will not declare his opinion concerning euerie one of these wicked Positions : by omitting to plead not guiltie in that occasion, every iudicious and zealous Christian will hold him to bee guiltie of them all.*

In the conclusion of that Chapter, our Jesuit damns, without any exception, all persons who do not submit to the pretended infallibility of the Church of Rome.

(3) p. 31, „ Tell mee now, Christian Reader, says he (3), what  
32. „ manner of man this Socinian is ; and what it is to be  
„ a Socinian, or Protestant, or any other Sectary, de-  
„ nyng the infallibility of Gods Church in all her de-  
„ finitions, concerning matters of Faith ? For as I haue  
„ said already, whosoeuer refuses to rely on such Au-  
„ thority, must resolute the truth of his Faith, into the  
„ strength of his owne wit, or, to speake more truely,  
„ of his Will, which is to take away all infallible, su-  
„ pernaturall Faith ; without which (as the (b) Apostle  
„ avoucheth) it is impossible to please God “.

tation, and prejudice the Publick against him.

These *Directions* are the subject of the IV. Chapter, which bears this title: *What the Answerer is to obserue, if he will speake to any purpose*: and they run thus:

„ *First*, it will be expected (e), that he (e) p. 33,  
 „ declare his owne opinion plainly and <sup>34.</sup>  
 „ particularly, and not thinke to satisfie  
 „ by a mere destruktive (a) way of obiect- (a) Sed  
 „ ing such difficulties against Catholicks, as, que rur-  
 „ vpon examination, tend to the ouerthrow sum ratio  
 „ of all Religion, no lesse then of Catho- revocabat,  
 „ licke Doctrine. ne apud eos  
 „ (Manicheos) penitus  
 „ hererem: nisi quod  
 „ ipsos quo-

„ *Secondly*, that his arguments destroy  
 „ not some of his own Tenets.

„ *Thirdly*, that he contradict not D. *Poter*, que ani-  
 „ whome he pretends to defende, and madverte-  
 „ who maintaines the infallibilitie of Gods in refellen-  
 „ Church, in *fundamentall* Articles; the bam, plus  
 „ Supernaturaltie of Faith; and diuers o- dis aliis di-  
 „ ther points, which I know the Answerer fertos &  
 „ laughes at. copiosos esse,  
 „ quam in suis probana-  
 „ dis firmos

„ *Fourthly*, that he oppose not the 39 & certos  
 „ *Articles* of the Church of *England*. manere?  
 „ S. Aug. de

„ *Fiftly*, that his grounds destroy not the Vtilit.  
 „ beliefe of the most Blessed Trinity, the Credend.  
 „ Deitie of our deare Lord and Sauiour,  
 „ and of the Holy Ghost; Originall Sinne,  
 „ and diuers other doctrines, which all good  
 „ Christians believe; yea and all verities,  
 „ that cannot be proued by natural Reason.

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„ *Sixthly*, that he relie not upon such  
 „ Principles, as must bring with them the  
 „ deniall of diuers Bookes of holy Scrip-  
 „ ture, receaved into the *Canon*, both by  
 „ Catholicks and Protestants. And, if he  
 „ be asked, whether the Epistle of *Saint*  
 „ *James*, the Apocalyps of *Saint John*, with  
 „ some other parts of Scripture, now re-  
 „ ceaved by English Protestants, though  
 „ heretofore controuerted, be Canonical,  
 „ let him not still thinke, to satisfie, by say-  
 „ ing: *These are captious questions.*

„ *Seauenthly*, that he doe not ouerthrow  
 „ the infallibility of all Scripture, both of  
 „ the Old and New Testament.

„ *Eighthly*, that his Arguments tend not  
 „ to proue an impossibilitie of all Diuine  
 „ *Supernaturall infallible Faith* and Religi-  
 „ on, that either hath been, or is, or shall  
 „ be or possibly can be.

Mr. Knott sets down afterwards some general Rules of reasoning or Logical Maxims, and recommends them to Mr. Chillingworth, that his Arguments may be satisfactory and conclusive. *And if*, says he (f), (notwithstanding this Direction to the contrarie) *he will be trenching on the sayd excesses, his Booke is already answered, euен before it appeare.* But being sensible that it might be concluded from these words, and even from his whole Pamphlet, that he look'd upon Mr. Chillingworth as a formidable Adversary,

versary, whom he was loath to encounter ; and therefore that he had us'd all possible means to discredit him, and preposses the Publick against his Book ; he adds, by way of caution and apology , „ (g) But let (g) p. 36. him not interpret this my preuention, or „ Direction, to proceede from feare, that „ his Booke will be vnanswerable, and that „ therefore I seeke afore hand to disgrace „ the Authour, and forestall the publicati- „ on: For by Gods holie assistance, his „ Booke shall be answered, and the latent „ venome fetcht out, though perhaps he „ will lay *wagers to the contrarie* ; and „ with his much confidence would per- „ swade *All Soules* (h) to belieue him. „ And in truth, continues he, what greater „ aduantage could wee wish against Pro- „ testants, then that they should trust their „ Cause, and possibilitie to be sau'd, with „ a Champion, who often and even not „ very long since, hath professed, that he „ will neuer subscribe to their 39. *Arti-* „ *cles*? and hath set down in writing, *Mo-* „ *tines*, which induced him to forsake *Pro-* „ *testantisme* (to which indeed he neuer re- „ turned) and which are extant still to be „ exhibited, if need be, vnder his owne „ hand. But howsoeuer, I present a copie „ of them in next, which shall be the last, „ Chapter of my Direction “.

(h) Some allusion to All-Souls Colledge.

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Accordingly, the V. Chapter containes the Motives, for which, as Mr. Knott expresses it, *the Answerer forsooke Protestantisme*. These Motives shall be transcribed in another place, with Mr. Chillingworth's Answer to them; whereby it will appear how much our Jesuit was mistaken, when he pretended they were unanswerable. This however he affirms with great confidence in the following passage, which is the Conclusion of his Libel.

(1) p. 40, „ These were, *says he* (i), the *Answerers Motives*; and they are good ones in-  
 „ deed, and so strong, that he could neuer  
 „ since frame his minde to Protestancie:  
 „ and the Profession of Catholike Religi-  
 „ on, not sating with his desires and de-  
 „ signes, as I said before, he fell upon *So-*  
*„ cinianisme*, that is, a *No Religion*. I  
 „ will not here ponder the foresaid *Mot-*  
*„ tives*: only I must say, as I noted in the  
 „ precedent Chapter, that since they all (ex-  
 „ cept perchance the last) chiefly concerne  
 „ matter of *Fact*, rather then any subtile  
 „ points of *Doctrine*, he cannot with any  
 „ probable shew of reason, retract them;  
 „ and if he should, yet who would not soон-  
 „ er credit his sinceritie, whilst he speakes,  
 „ against the current of the times, in this  
 „ place, and contrarie to worldlie hopes,  
 „ then now, when all human respects con-  
 „ curre to sway his words, profession, and  
 „ carriage,

carriage, euen contrary to his inward thoughts? But in the meane time, it would be sport, to behold *Doctor Potter* confuting these *Motives* of the *Answeerer*, while he is pretending to defend *Doctor Potter*. And it may well seeme a strange and preposterous zeale in the *Answeerer* (if he haue any regard to the Church of *England*) to haue been so long carelesse in remouing this scandall against *Protestants*, and answering his own *Motives*; and yet now to shew such ferverour in writing against others: which whether he doe of his owne accord, or by entreatie of *Doctor Potter*, or from some *Higher command*, I am neither certaine, nor sollicitous. My heartie wishes are, that whosoever shall reade these *Motives*, may, for the eternall good of his owne soule, consider them with indifferencie, and at leisure, and neuer rest from solliciting the learnedst *Protestants*, either to giue him satisfaction (which is impossible to be donne) or els not take it ill, if he hasten to the One, alwaies Visible, Catholicke, Apostolicke, Roman Church; out of which none can, without presumption, hope to be saued, &c.

And now the Reader sees what arts were us'd by our Jesuit, to raise a general indignation against, and contempt of Mr. Chillingworth. But his distingenuity and malice

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will appear the more, if we consider Mr. Chillingworth's carriage towards him, before he wrote that Libel; as it is related by Mr. Chillingworth himself, in the Preface to his Book.

(k) *The Preface, &c; §. 4, 5, 6. according to the 2<sup>d</sup> edition printed in 1638, which I shall follow in the sequel of this Tract.*

„ And in this hope, *says he* (k), [viz. that there was nothing in his Book *dissont from truth or from the authorized Doctrine of the Church of England*] „ I am much confirmed, by your strange carriage of your self in this whole businesse. For „ though by some crooked and sinister arts, „ you have got my Answer into your hands, „ now a yeare since and upwards, as I have „ been assured by some that *professe to* know „ it, and those of your owne party; though „ you could not want every day faire opportunities of sending to me, and acquainting me with any exceptions, which, „ you conceived, might be justly taken to „ it, or any part of it, then which nothing „ could have been more welcome to me, „ yet hitherto you have not been pleased „ to acquaint me with any one. Nay more, „ though you have been at sundry times, „ and by severall waies entreated and solicited, nay pressed and importuned by me, „ to joyn with me in a private discussion „ of the Controversie betweene us, before „ the publication of my Answer, (because „ I was extremely unwilling to publish any „ thing which had not passed all manner of „ tryalls,)

„ tryalls,) as desiring not that I, or my Side,  
„ but that truth might overcome on which  
„ Side soever it was) though I have protest-  
„ ed to you, and set it under my hand,  
„ (which protestation by Gods help I would  
„ have made good) if you, or any other  
„ would undertake your Cause, would give  
„ me a faire meeting, and choose out of  
„ your whole Book any one argument,  
„ whereof you were most confident, and  
„ by which you would be content the rest  
„ should be judged of, and make it appear  
„ that I had not, or could not answer it,  
„ that I would desist from the Work which  
„ I had undertaken, and answer none at  
„ all ; though by all the Arts which possi-  
„ bly I could devise, I have provoked you  
„ to such a tryall, in particular by assuring  
„ you that if you refused it, the World  
„ should be informed of your tergiversati-  
„ on, notwithstanding all this you have  
„ perpetually, and obstinately declined it ;  
„ which to my understanding is a very evi-  
„ dent signe that there is not any truth in  
„ your Cause, nor (which is impossible there  
„ should bee) strength in your Arguments,  
„ especially considering what our Saviour  
„ hath told us, *Every one that doth evill  
„ hateth the light, neither commeth to the  
„ light, lest his deeds should be reproved ;  
„ but he that doth truth commeth to the*

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„ light that his deeds may be made mani-  
„ fest that they are wrought in God.

„ In the meane while though you de-  
„ spaired of compassing your desire this  
„ honest way, yet you have not omitted to  
„ tempt mee by base and unworthy con-  
„ siderations to desert the Cause which I  
„ had undertaken; letting me understand  
„ from you, by an Acquaintance common  
„ to us both, how that *in case my Work*  
„ *should come to light, my inconstancy in*  
„ *Religion* (so you miscall my constancy in  
„ following that way to heaven which for  
„ the present seemes to me the most proba-  
„ ble) *should be to my great shame painted*  
„ *to the life; that my owne Writings should*  
„ *be produced against my selfe; that I should*  
„ *be urged to answer my owne Motives a-*  
„ *gainst Protestantisme, and that such*  
„ *things should be published to the World*  
„ *touching my belief, (for my Painter I*  
„ *must expect should have great skill in*  
„ *perspective) of the Doctrine of the Trini-*  
„ *ty, the Deity of our Saviour, and all su-*  
„ *pernaturall Verities, as should endanger all*  
„ *my Benefices present or future: that this*  
„ *warning was given me, not out of feare*  
„ *of what I could say (for that Catholiques*  
„ *if they might wish any ill would beg the*  
„ *Publication of my Book, for respects ob-*  
„ *vious enough,) but out of a meer charita-*  
„ *ble*

„ ble desire of my good and reputation : and  
„ that all this was said upon a supposition  
„ that I was answering, or had a minde to  
„ answer Charity maintained ; If not, no  
„ harme was done. To which courteous  
„ premonition as I remember, I desired the  
„ Gentleman, who dealt between us, to re-  
„ turn this answer, or to this effect ; That I  
„ beleeved the Doctrine of the Trinity, the  
„ Deity of our Saviour, and all other super-  
„ naturall Verities revealed in Scripture, as  
„ truly and as heartily as your selfe, or any  
„ man, and therefore herein your *Charity*  
„ was very much *mistaken* ; but much more  
„ and more uncharitably in conceiving me  
„ a man that was to be wrought upon with  
„ these *Terribiles visu formæ*, those carnall  
„ and base fears which you presented to  
„ mee, which were very proper motives  
„ for the Devill and his instruments to tempt  
„ poore spirited men out of the way of  
„ conscience and honesty, but very incon-  
„ gruous, either for Teachers of Truth to  
„ make use of, or for Lovers of Truth (in  
„ which Company I had been long agoe ma-  
„ triculated) to hearken to with any regard.  
„ But if you were indeed desirous that I  
„ should not answer *Charity maintained*,  
„ one way there was, and but one, where-  
„ by you might obtain your desire ; and  
„ that was, by letting mee know when and  
„ where I might attend you, and by a faire

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„ conference, to be written down on both  
 „ sides, convincing mine understanding (who  
 „ was resolved not to be a *Recusant* if I  
 „ were *convicted*), that any one part of it,  
 „ any one Argument in it, which was of  
 „ moment and consequence, and whereon  
 „ the cause depends, was indeed unanswer-  
 „ able. This was the effect of my Answer,  
 „ which I am well assured was delivered :  
 „ but reply from you I received none but  
 „ this, that you would have no conference  
 „ with me but in Print ; and soone after  
 „ finding me of proof against all these bat-  
 „ teries, and thereby (I feare) very much  
 „ enraged, you tooke up the resolution of  
 „ the furious Goddesse in the Poet, madded  
 „ with the unsuccesfulnesse of her malice,  
 „ *Flectere si nequeo superos Acheronta mo-*  
 „ *vebo !*

„ For certaintly those indigne contum-  
 „ lies, that massie of portentous and execra-  
 „ ble calumnies, wherewith in your Pamph-  
 „ let of *Directions to N. N.* you have load-  
 „ ed not only my Person in particular, but  
 „ all the learned and moderate Divines of  
 „ the Church of England, and all Protestants  
 „ in generall, nay all wise men of all Reli-  
 „ gions but your owne, could not proceed  
 „ from any other fountaine “.

Mr. Chillingworth's Answer to Mr. Knott  
 was very near finish'd by the beginning of  
 the year 1637. Dr. Laud was then Archbi-  
 shop

ishop of Canterbury, and Chancellor of the University of Oxford ; and as he knew Mr. Chillingworth's freedom in delivering his thoughts, he was under some apprehension, that he might indulge it too much in his Book. He therefore recommended the re-  
 visal of it to Dr. Prideaux, Professor in Di-  
 vinity (l), and desired it might be publish'd with his Approbation annexed to it ; as it appears by the following Letter :

„ I had almost forgotten, says he (m), a (m) Re-  
 „ business to you of greater consequence mains of  
 „ than this, and I cannot tell whether Archbi-  
 „ Mr. Vice-Chancellor hath acquainted you Bishop Laud,  
 „ with it or no ; for I writ not unto him Vol. II.  
 „ very expressly in the busines, but now p. 128.  
 „ recalling it, I thought fit to write thus This Let-  
 „ much to your self. You know, that Mr. 3.1636-7.  
 „ Chillingworth is answering of a Book, ter is dat-  
 „ that much concerns the Church of Eng- ed, Lam-  
 „ land ; and I am very sorry that the young beth March  
 „ Man hath given cause, why a more watch-  
 „ ful eye should be held over him and his  
 „ Writings. But since it is so, I would wil-  
 „ lingly desire this favour from you in the  
 „ Churche's Name, that you would be at  
 „ the Pains to read over this Tract, and see  
 „ that it be put home in all Points against  
 „ the Church of *Rome*, as the Cause re-  
 „ quires. And I am confident Mr. Chil-  
 „ lingworth will not be against your alter-  
 „ ing of any thing that shall be found rea-  
 „ sonable.

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„ sonable. And to the end that all things  
 „ may go on to the Honour of the Church  
 „ of *England*, I have desired Dr. *Potter*  
 „ (who is particularly concerned in this  
 „ business) so soon as ever he is return'd  
 „ from *London*, to speak with you about

(n) I sup- „ it. And when all these *Pryals* (n) are  
 pose he „ over, I would be content, that both this  
 means the „ Book, and all others that shall be hereaf-  
 Tryals of „ ter licensed in the University, have such  
 Bawstwick, „ an *Imprimatur* of the Licencer before it,  
 Burton, „ as we use here above, which I shall leave  
 and Pryn- „ to the Wisdom of the *Vice-chancellor* and  
 ne. „ the *Heads*“.

To Dr. Prideaux were added Dr. Baylie,  
 Vice-Chancellor of the University, and Dr.  
 Fell, Lady Margaret's Professor in Divini-  
 ty (o) ; for the examination of Mr. Chil-  
 lingworth's Book, which was soon after put  
 to the press at Oxford.

Mr. Knott was then lurking about that  
 place ; and when he heard that the Answer  
 of Mr. Chillingworth was a printing, he  
 found means to have the sheets from the  
 press, as they were wrought off. The Arch-  
 bishop having information of this given him  
 by Dr. Potter, sent to Dr. Baylie, the Vice-  
 Chancellor, this Letter (p) :

(p) Re-  
 mains, &c ;  
 ubi supr.  
 P. 141,  
 142. The „ You cannot have too careful an Eye,  
 Letter is „ either over *Pullin* or the rest ; for cer-  
 dated Croy- „ tainly some are about that place to seduce  
 den, Sept. „ as many as they can. And particularly

„ Dr.

„ Dr. *Potter* writes me word, that *Knott*  
 „ is now in *Oxford*, (I would you could  
 „ lay hold of him) and hath the Sheets  
 „ from the *Press*, as they are done; and  
 „ that he pays Five *Shillings* for every Sheet,  
 „ and that you are acquainted with this Ru-  
 „ mor. I pray be very careful in this also,  
 „ for I know the *Jesuits* are very cunning  
 „ at these tricks; but if you have no more  
 „ hold of your *Printers*, than that the *Press*  
 „ must lye thus open to their Corruption,  
 „ I shall take a Sowrer Course, than per-  
 „ haps is expected. For though perhaps  
 „ they go so cunningly to Work, as that I  
 „ shall not be able to make a legal Proof of  
 „ this foul Misdemeanour: Yet if I find  
 „ that *Knott* makes a more speedy Answer,  
 „ than is otherwise possible, without such  
 „ seeing of the Sheets, I shall take that for  
 „ Proof enough, and proceed to Discom-  
 „ mission your Printer, and supress his  
 „ *Press*. And I pray fail not to let him  
 „ know so much from me“.

The impression of Mr. Chillingworth's Answer to the first Part of Mr. Knott's Book, being near finish'd; he acquainted Dr. Baylie with the reasons he had, not to answer the second Part. Dr. Baylie desir'd him to give his reasons in writing, which he did; and they were sent to the Archbishop, who return'd the following Answer to the Vice-Chancellor (q):

„ I have

(q) *Re-*  
*mains, &c.*  
 pag. 142.  
 That Let-  
 ter is dat-  
 ed, *Croy-*  
*den Sept.*  
 22. 1637.

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„ I have received the Paper of Mr. Chillingworth's Reasons, why he is so loath  
 „ to meddle with the second Part of *Knott's* Book, thinking the Answer to the first  
 „ sufficient; and truely were all men that  
 „ shall come to read his Book of his Suffi-  
 „ ciency, I would be of his opinion, espe-  
 „ cially supposing, that to be true which  
 „ he gives for one of his reasons, namely,  
 „ that there is nothing in the Second of  
 „ any worth or moment, that is not a re-  
 „ petition of somewhat in the First. Up-  
 „ on all things laid together, I am some-  
 „ what divided in my thoughts, what to re-  
 „ solve in this Busines; yet thus far I dare  
 „ resolve.

„ *First*, I would not have the Answer  
 „ delay'd, which Mr. Chillingworth says  
 „ he must needs do, and that for some  
 „ Months, if he Answer the second Part.  
 „ *Secondly*, if he Answer the first only,  
 „ I would have him Print at the end of it  
 „ those Reasons, which are fit to be pub-  
 „ lick why he does not Answer the second  
 „ Part, and especially that Reason which  
 „ he expresses, namely that the second Part  
 „ contains almost nothing, but repetitions  
 „ of the former. *Thirdly*, In the Answer  
 „ of the first Part, I would quote to a Page  
 „ where the same is repeated in the second  
 „ Part, that so the World may take notice,  
 „ that both Parts are answer'd in one. And

„ *Lastly, I would have him acquaint Dr. Potter with as much, as may any way be fit, that so no discontent may arise between them* “.

At last, it was agreed that Mr. Chillingworth in the *Conclusion* of his Work, should give the reasons he had, for not publishing an Answer to the second Part. So the Book came out the latter end of the year 1637 (r), <sup>(r) See Rem. (II).</sup> with this title: *The Religion of Protestants a safe way to salvation: Or an Answer to a Booke entitled, Mercy and Truth, or Charity maintain'd by Catholiques, Which pretends to prove the contrary. By William Chillingworth Master of Arts of the University of Oxford.*

Mr. Chillingworth presented his Book to the King, in a Dedication that may be accounted one of the best performances of that kind, both for elegancy and wit, and for the modesty, piety, and liberty which runs through it. There speaking of the Cause he vindicates in his Book, he observes that „ to the belief hereof he was not led „ partially or by Chance, as many are, by „ the prejudice and prepossession of their „ Country, Education, and such like in- „ duements; which if they lead to Truth „ in one place, perhaps lead to error in a „ hundred; but having with the greatest „ equality and indifference, made enquiry „ and search into the grounds on both Sides, „ he

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„ he was willing to impart to others, that „ satisfaction which was given to him- „ self “.

He alledges some reasons for the liberty he takes to dedicate this Work to his Majesty. I shall only transcribe here the first. *For my inscribing to it your Majesties sacred Name, says he, I should labour much in my excuse of it from high presumption, had it not some appearance of Title to your Majesties Patronage and protection, as being a Defence of that Book, which by special order from your Majesty was written some years since, chiefly for the generall good, but peradventure not without some aime at the recovery of One of your meanest Subiects from a dangerous deviation; and so due unto your Majesty, as the fruit of your own High humility and most Royall Charity.* These last words are very remarkable. For they inform us, that Dr. Potter's vindication of the Protestant Religion against Mr. Knott's Book, was written by special order from his Majesty; and that this most pious and religious Prince, by giving such an Order, had also some aime at the recovery of Mr. Chillingworth from the dangerous deviation he happen'd then to be in.

Next to the Dedication were printed, as the Archbishop had desir'd it, the three Approbations of Dr. Bayly, Dr. Prideaux, and Dr. Fell; who had examin'd Mr. Chilling-

worth's Book with such rigour and severity, as made him say, it had *pass'd a fiery tryall* (CC).

Let us now come to Mr. Chillingworth's *Preface*, which he inscrib'd thus : „ *To*  
 „ the Author of *Charity maintained*: with  
 „ an Answer to his Pamphlet, entituled *A*  
 „ *Direction to N. N.* “. He begins it with  
 acknowledging the great expectation Mr.  
 Knott's Book against Dr. Potter, had rais'd  
 in him ; considering it came from a Jesuit,  
 who

(CC) *His Book had passed a fiery tryall].* „ In this  
 „ Work, says he (1), my conscience beares me wit- (1) *The*  
 „ nesse that I have according to your advice proceeded *Preface,*  
 „ *alwayes with this consideration, that I am to give a* &c; §. 4:  
 „ *most strict account of every line, and word that passeth*  
 „ *under my pen*: and therefore have been precisely care-  
 „ full for the matter of my Book to defend truth only,  
 „ and only by Truth. And then scrupulously fearefull  
 „ of scandalizing you or any man with the manner of  
 „ handling it. From this Rule sure I am, I have not  
 „ willingly swerved in either part of it, and that I  
 „ might not doe it ignorantly, I have not only my selfe  
 „ examined mine owne Worke, perhaps with more  
 „ severity than I have done yours, (as conceiving it a  
 „ base and unchristian thing to goe about to satisfie o-  
 „ thers with what I my selfe am not fully satisfied;) „  
 „ But have also made it passe the fiery tryall of the ex-  
 „ aet censures of many understanding Judges, alwaies  
 „ heartily wishing that you your Selfe had been of the  
 „ *Quorum*. But they who did undergoe this burthen  
 „ as they wanted not sufficiency to discover any hete- „  
 „ rodoxe

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who had the assistance of the ablest men of his Order: and assures him that he had prepar'd himself to read it with all possible equity, impartiality and freedom; being fully resolved to embrace once more the Romish Religion, if it should appear therein to have better and surer grounds than the Religion of the Protestants (s). „ Such „ was, *says he* (t), my expectation from you, „ and such my preparation, which I brought „ with me to the reading of your Book.

„ Would

„ rodoxe Doctrine, so I am sure they have been very „ carefull to let nothing slip dissonant from truth or „ from the authorized Doctrine of the Church of Eng- „ land: and therefore whatsoever causelesse and ground- „ lesse jealousie, any man may entertaine concerning „ my Person, yet my Booke, I presume, in reason and „ common equity should be free from them; wherein I „ hope that little or nothing hath escaped so many eyes, „ which being weighed in the ballance of the Sanctu- „ ary will be found too light.“.

And in truth, if we consider that the Censors of Mr. Chillingworth's Book were no less distinguish'd by their high Stations in the Church of England, than by their constant zeal for her Doctrine; and that they had a particular charge from the Archbishop, to pass the most strict Censure upon that work; we may reasonably conclude, that if they found any thing in it, either contrary to their Principles, or lyable to the least Misinterpretation, they must have amended it, or struck it out. It could never stand their *fiery tryal*.

And

(s) See above, pag. 27, & seqq.

(t) *The Preface to the Author of Charity maintained, &c,* §. 2.

„ Would you know now, *pursues he* (u), <sup>(u) Ibid.</sup> <sup>§. 3.</sup>  
 „ what the event was, what effect was  
 „ wrought in me, by the perusal and con-  
 „ sideration of it? To deale truly and in-  
 „ genuously with you, I fell somewhat in  
 „ my good opinion both of your suffici-  
 „ ency and sincery: but was exceedingly  
 „ confirmed in my ill opinion of the caute-  
 „ maintained by you. I found every where  
 „ snares that might entrap, and colours that  
 „ might deceive the simple; but nothing  
 „ that

And what else can be the intent and purpose of such Examinations, if it is not to prevent Authors from publishing any doctrine contrary to the sense of the establish'd Church or Communion? We ought therefore to conclude that the Approbations given, in so authentick and solemn a manner to Mr. Chillingworth's Book, do clear and vindicate it from any imputation, or even suspicion of heterodoxy, or novelty. And Mr. Chillingworth very justly appeals to them, in answer to Mr. Knott's suggestion, that he would *Answer* his Book against Dr. Potter, *out of Principles, which Protestants themselves would profess to detest*. For he observes, that this *Accusation* is not only *confuted by his whole Book, but made ridiculous by the Approbation premis'd unto it* (2). The same he does in other places.

Mr. Knott himself, in a Pamphlet, hereafter to be <sup>(2) The</sup> *Preface &c;* mentioned, affirms, that so many *alterations* were made <sup>§. 30.</sup> by the Censors in Mr. Chillingworth's Manuscript, that his Book is now *quite another thing* from what it was first drawn up by the Author. But for all that, he boldly repeated his former Accusations. And in the

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„ that might perswade, and very little that  
 „ might move an understanding man, and  
 „ one that can discerne between Discourse  
 „ and Sophistry. In short, I was verily per-  
 „ swaded that I plainly saw and could make  
 „ it appeare, to all dis-passionate and un-  
 „ prejudicate Judges, that a vein of sophis-  
 „ try and calumny, did run cleane through  
 „ it from the beginning to the end. And  
 „ letting some Friends understand so much,  
 „ I suffered my selfe to be perswaded by  
 „ them,

very passage wherein he magnifies the alterations made in Mr. Chillingworth's Book, he is not ashamed to charge it with Socinian Principles. *Nor could, says he (3), the many Corrections endeavoured by the Approbators of his Booke, blot out his errors, though in respect of the alterations which have been by report made in it by them, it is quite another thing from the first platforme which he drew, and put into their hands.*

(3) *Christianity maintained, &c.*  
p. 79.

(4) *Athe-  
ne Oxon.  
ubi supr.  
Vol. II. c.  
22.*

(g) *Franc.  
Cheynell  
in his  
book entit.  
A Discus-  
sion of  
Mr. Joh.  
Fry's re-  
nements lately  
condemned  
in Parlia-  
ment.*  
etc. p. 33.

Certainly our Jesuit must have been very confident of the implicit faith of his Readers, to persist in charging with *Socinianism*, a Book, which he pretends had been cast into a new mold by the Censors!

Indeed Mr. Wood tells us, after Mr. Cheynell, that Dr. Prideaux, one of the Approbators of Mr. Chillingworth's Book, did give it a very odious character in private conversation. „ Before the said *Religion of Protestants, &c.* went to the press, says Mr. Wood (4), „ it was, at the desire of Dr. Laud, corrected and amended by Dr. John Prideaux, who afterwards, among his friends, would liken (g) it to an unwholesome *Lamprey*, by having a *poisonous sting of Socinianism*,

„ them, that it would not be either unpro-  
„ per for me, nor un-acceptable to God,  
„ nor peradventure altogether unserviceable  
„ to his Church, nor justly offensive to  
„ you (if you indeed were a lover of Truth  
„ and not a maintainer of a Faction,) if  
„ setting aside the Second Part, which was  
„ in a manner wholly employed in par-  
„ ticular disputes, repetitions and referen-  
„ ces, and in wranglings with D. Potter  
„ about the sense of some supernumerary

L 2            „ quotations,

„ *ism throughout it, and tending in some places to plain  
„ infidelity and atheisme.*

But, 1. Dr. Prideaux was not the only person, who corrected and amended Mr. Chillingworth's Book ; Dr. Bayly, and Dr. Fell, did the same : as we have seen already, and as Mr. Wood might see in the beginning of that Work. 2. Dr. Prideaux's Approbation runs thus : *Perlegi hunc Librum ..... in quo nihil reperio Doctrinæ vel Discipline Ecclesiæ Anglicanæ adversum, sed quamplurima quæ Fidem Orthodoxam egregiè illustrant, & adversantia glossemata acutè, perspicuè, & modestè diffinant.* Now is it probable that he would warrant, in so express and publick a manner, the Orthodoxy of Mr. Chillingworth's performance, and represent it afterwards, among his Friends, as having a poysinous sting of Socinianism throughout it, and even tending in some places to plain infidelity and atheism ? And it might be wondered, that Mr. Wood should recite it out of Mr. Cheynell, without shewing the ridicule of it ; did we not know how fond he was of defamatory reports, when

they

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,, quotations, and whereon the main question no way depends, I would make a faire and ingenuous Answer to the First, wherein the substance of the present Controversie is confessedly contained ;,, and which, if it were clearly answered, no man would desire any other answer to the Second. This therefore I under-,, tooke with a full resolution to be an ad-,, versary to your errors, but a Friend and,, servant to your Person : and so much the,, more a friend to your person, by how much,, the severer and more rigid adversary I was,, to your errors. He

they concern'd any adversarys to Popery, especially such great men as Mr. Chillingworth.

Dr. Fuller takes notice of the same story, but as a judicious and impartial Writer. After having observed

(5) *The History of the Worthies of England &c. p. 339, 340.*

that Mr. Chillingworth (5) in testimony of his true conversion wrote a book entituled, *The Religion of Protestants a safe way to salvation*, against Mr. Knott the Jesuit: I will not say, *pursues he, malo* „ *nodo malus quærendus est cuneus*, but affirm no person „ better qualified than this Author, with all necessary „ accomplishments to encounter a Jesuit “. Then he adds, „ It is commonly reported that Dr. Prideaux „ compared his Book to a *Lamprey*, fit for food if the „ venomous string were taken out of the back thereof: „ a passage in my opinion inconsistent with the Doctors „ approbation prefixed in the beginning of his book “. We see that he expresses Dr. Prideaux's pretended saying, in a very different manner from Mr. Cheynell; as it is common for such hear-says, or town-talk, to be variously

He expresses afterwards what care and diligence he had employ'd to make his Answer unexceptionable ; how earnestly he desir'd, before the printing of it, to confer with Mr. Knott, and hear what he could offer in vindication of any one Argument in his Book : and complains that instead of agreeing with this fair and reasonable proposal, he had us'd base and oblique means in order to deterr him from publishing his Answer (x).

(x) See above, pag. 132, & seqq.

Then he proceeds to vindicate, first, the Protestants in general ; secondly, the Divines of the Church of England ; and lastly, himself, from the calumnies and foul aspersions cast upon them in the Jesuit's Pamphlet.

To his Objection against the Learning of the Divines of the Church of England, Mr. Chillingworth answers thus : „ (y) Their „ learning ( you say ) consists only in *some* „ *superficiall talent of preaching, languages,* „ *and elocution, and not in any deep know-* „ *ledge of Philosophy, especially of Meta-*

(y) *The Preface, &c; §. 19.*

L 3 „ *physicks,*

variously reported. It may likewise be observed, that the Pamphlet where Mr. Cheynell brings in that saying, was printed about the year 1650 (6) : but I do not find (6) Wood, it mention'd in two other Pamphlets, which he wrote *ubi supr. c. ex professo*, and in a violent strain, against Mr. Chillingworth in 1642 and 1644, as we shall see in another place ; this story being not, I suppose, come to his hearing at that time.

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„ physicks, and much leſſe of that most ſo-  
 „ lid, profitable, ſubtile, and (O rem ri-  
 „ culam Cato & jocosam!) ſuccinēt method  
 „ of School-Divinity. Wherein you have  
 „ diſcovered in your ſelf the true Genius  
 „ and ſpirit of detraction. For taking ad-  
 „ vantage from that wherein envy it ſelſe  
 „ cannot deny but they are very eminent,  
 „ and which requires great ſufficiency of  
 „ ſubſtantiall learning, you diſparage them  
 „ as iſſufficient in all things elſe. As if  
 „ forſooth, because they diſpute not eter-  
 „ nally, *Vtrum Chimæra bombinans in va-*  
 „ *cuo, poſſit comedere ſecundas intentiones?*  
 „ *Whether a Million of Angels may not ſit*  
 „ *upon a needles point?* Because they fill not  
 „ their brains with notions that ſignifie no-  
 „ thing, to the utter extermi nation of all  
 „ reaſon and common ſenſe, and ſpend  
 „ not an Age in weaving and unweaving  
 „ ſubtile cobwebs, fitter to catch flyes  
 „ than Souls; therefore they have no deepe  
 „ knowledge in the Acroamaticall part of  
 „ learning! But I have too much honoured  
 „ the poornesse of this detraction to take  
 „ notice of it.

As to the foul asperſions cast upon Mr.  
 Chillingworth himſelf, „ Your injuries to  
 „ to me, *says he (z)*, (no way deserved by  
 „ me, but by diſſering in opinion from  
 „ you, wherein yet you ſurely diſſer from  
 „ me as much as I from you,) are eſpeci-

(2) *Ibid.*  
§. 28.

„ ally three. For *first*, upon hearesay, and  
 „ refusing to give me opportunitie of be-  
 „ getting in you a better understanding of  
 „ me, you charge me with a great number  
 „ of false and impious doctrines (a), which I <sup>(a) See</sup>  
 „ will not name in particular, because I <sup>Rem.</sup>  
 „ (BB),  
 „ will not assist you so far in the spread-  
 „ ing of my own undeserved defamation :  
 „ but whosoever teaches or holds them *let*  
 „ *him be Anathema!* The summe of them  
 „ all cast up by your selfe, in your first  
 „ Chap. is this, *Nothing ought or can be*  
 „ *certainly beleeeved, farther than it may be*  
 „ *proved by evidence of Naturall reason,*  
 „ (where I conceive Naturall reason is op-  
 „ posed to supernaturall Revelation;) and  
 „ whosoever holds so *let him be Anathe-*  
 „ *ma!* And moreover to cleare my selfe  
 „ once for all, from all imputations of this  
 „ nature, which charge me injuriously with  
 „ deniall of Supernaturall Verities, I pro-  
 „ fesse sincerely, that I beleeve all those  
 „ Books of Scripture, which the Church  
 „ of England accounts *Canonicall*, to be  
 „ the Infallible word of God : I beleeve all  
 „ things evidently contained in them ; all  
 „ things evidently, or even probably deduc-  
 „ tible from them : I acknowledge all that  
 „ to be Heresie, which by the Act of Par-  
 „ liament *primo of Q. E L I Z.* is declared to  
 „ be so, and only to be so : And though  
 „ in such points which may be held di-

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„ verily of divers men *salva Fidei compage*,  
 „ I would not take any mans liberty from  
 „ him, and humbly beseech all men, that  
 „ they would not take mine from me !  
 „ Yet thus much I can say (which I hope  
 „ will satisfie any man of reason,) that what-  
 „ soever hath been held necessary to salva-  
 „ tion, either by the Catholique Church of  
 „ all Ages, or by the consent of Fathers,  
 „ measured by *Vincentius Lyrinensis* his  
 „ rule, or is held necessary either by the  
 „ Catholique Church of this Age, or by  
 „ the consent of Protestants, or even by the  
 „ Church of England, that, against the So-  
 „ cинians, and all others whatsoever, I doe  
 „ verily beleeve and embrace.

(b) §. 29. „ Another great and manifest injury you  
 „ have done me, *pursues our Author (b)*, in  
 „ charging me to have forsaken your Reli-  
 „ gion, *because it conduced not to my tem-*  
 „ *porall ends*, and suted not with my de-  
 „ fires and designes : Which certainly is a  
 „ horrible crime, and whereof if you could  
 „ convince me, by just and strong presump-  
 „ tions, I should then acknowledge my self  
 „ to deserve that opinion, which you would  
 „ faine induce your Credents unto, that I  
 „ changed not your Religion for any o-  
 „ ther, but for none at all. But of this  
 „ great fault my conscience acquits me; and  
 „ God, who only knowes the hearts of all  
 „ men, knows that I am innocent ! Neither  
 „ doubt

„ doubt I but all they who know me, and  
„ amongst them many Persons of place and  
„ qualitie, will say they have reason in this  
„ matter to be my Compurgators. And for  
„ you, though you are very affirmative in  
„ your accusation, yet you neither do, nor  
„ can produce any proofe or presumption  
„ for it, but forgetting your selfe, (as it is  
„ Gods will oft-times that Slanderers should  
„ doe) have let fall some passages, which  
„ being well weighed, will make consider-  
„ ing men apt to beleieve, that you did not  
„ beleieve your selfe. For how is it possi-  
„ ble you should beleieve that I deserted  
„ your Religion for ends, and against the  
„ light of my conscience, out of a desire  
„ of preferment, and yet out of scruple of  
„ conscience, should refuse (which also you  
„ impute to me,) to subscribe the 39. Ar-  
„ ticles, that is, refuse to enter at the only  
„ common doore, which here in England  
„ leads to preferment? Again, how incre-  
„ dible is it that you should beleieve, that  
„ I forsooke the profession of your Religi-  
„ on, as not suting with my desires and de-  
„ signes, which yet reconciles the enjoying  
„ of the pleasures and profits of sin here,  
„ with the hope of happinesse hereafter,  
„ and proposes as great hope of great tem-  
„ porall advancements to the capable ser-  
„ vants of it, as any, nay more than any  
„ Religion in the world; and instead of  
„ this

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„ this should choose Socinianisme, a Doc-  
„ trine, which howsoever erroneous in ex-  
„ plicating the mysteries of Religion, and  
„ allowing greater liberty of opinion in  
„ speculative matters, than any other Com-  
„ panie of Christians doth or they should  
„ do, yet certainlie which you, I am sure,  
„ will pretend and maintaine to explicate  
„ the Lawes of Christ with more rigor, and  
„ lesse indulgence and condescendence to  
„ the desires of flesh and blood than your  
„ Doctrine doth ! And besides, such a Doc-  
„ trine by which no man in his right minde,  
„ can hope for any honour or preferment  
„ either in this Church or State or any o-  
„ ther ! All which clearly demonstrates that  
„ this foule and false aspersion, which you  
„ have cast upon me, proceeds from no o-  
„ ther fountaine, but a heart abounding  
„ with the gall and bitterness of unchari-  
„ tablenesse, and even blinded with malice  
„ towards me, or else from a perverse zeale  
„ to your superstition, which secretly sug-  
„ gests this perswasion to you, That for the  
„ Catholique cause nothing is unlawfull,  
„ but that you may make use of such indi-  
„ rect and crooked Arts as these, to blast  
„ my reputation, and to possesse mens mindes  
„ with disaffection to my Person, least other-  
„ wise peradventure they might with some  
„ indifference heare reason from me.

„ The third and last part of my Accusa-  
 „ *says Mr. Chillingworth (c)*, was, (c) §. 30.  
 „ That I answer out of *Principles which*  
 „ *Protestants themselves will profess to*  
 „ *detest*: which indeed were to the purpose  
 „ if it could be justified. But, besides that  
 „ it is confuted by my whole Book, and  
 „ made ridiculous by the Approbations pre-  
 „ mised unto it, it is very easie for me out  
 „ of your own mouth and words to prove  
 „ it a most injurious calumny. For what  
 „ one conclusion is there in the whole fa-  
 „ brick of my Discourse, that is not natu-  
 „ rally deducible out of this one Principle,  
 „ That *all things necessary to salvation are*  
 „ *evidently contained in Scripture*? Or what  
 „ one Conclusion almost of importance is  
 „ there in your Book, which is not by this one  
 „ clearly confutable? “ And this he proves  
 afterwards, by applying that Principle to the  
 seven Chapters of his Adversary’s Book.

The Jesuit having excepted against Mr. Chillingworth’s being a fit *Champion* for the Protestant Cause, first, because he *had often, and even not very long since, professed that he would never subscribe to their 39 Articles*; and secondly, because he *had set down in writing, Motives, which enduced him to forsake Protestantisme, and never answer’d them (d)*: Mr. Chillingworth takes notice of these two exceptions in the close of his Preface.

(d) See a-  
bove, p.  
129, 131.

„ And

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„ And thus, *says he (e)*, your venome  
 „ against me is in a manner spent, saving  
 „ only that there remaine two little imper-  
 „ tinencies, whereby you would disable mee  
 „ from being a fit Advocate for the cause  
 „ of Protestants. The first, because I refuse  
 „ to subscribe the Articles of the Church of  
 „ England : The second, because I have set  
 „ down in writing Motives which sometime  
 „ induced me to forsake Protestantisme, and  
 „ hitherto have not answered them.

„ By the former of which objections it  
 „ should seem, that either you conceive the  
 „ 39. Articles the common Doctrine of all  
 „ Protestants ; and if they be, why have you  
 „ so often upbraided them with their many  
 „ and great differences ? Or else that it is the  
 „ peculiar defence of the Church of Eng-  
 „ land, and not the common cause of all  
 „ Protestants, which is here undertaken by  
 „ me: which are certainly very grosse mis-  
 „ takes. And yet why he who makes scru-  
 „ ple of subscribing the truth of one or  
 „ two Propositions may not yet be fit e-  
 „ nough to maintain that those who doe  
 „ subscribe them are in a savable condition,  
 „ I doe not understand. Now though I  
 „ hold not the Doctrine of all Protestants  
 „ absolutely true, (which with reason can-  
 „ not be required of me while they hold  
 „ contradictions,) yet I hold it free from  
 „ all impiety, and from all error destructive  
 „ of

„ of Salvation, or in it self damnable : And  
 „ this I think in reason may sufficiently  
 „ qualifie me, for a maintainer of this af-  
 „ fertion, that *Protestancy destroyes not Sal-*  
 „ *vation*. For the Church of England, I  
 „ am perswaded that the constant Doctrine  
 „ of it is so pure and Orthodoxe, that who-  
 „ soever beleeves it, and lives according to  
 „ it, undoubtedly he shall be saved ; and  
 „ that there is no error in it which may ne-  
 „ cessitate or warrant any man to disturb  
 „ the peace, or renounce the Communion  
 „ of it. This in my opinion is all intend-  
 „ ed by Subscription ; and thus much if you  
 „ conceive me not ready to subscribe, your  
 „ *Charity* I assure you is much *Mistaken*.

Mr. Chillingworth not only expresses here his *readiness* to subscribe, but declares what he conceives to be the sense and *intent* of such a *Subscription* ; which he takes now to be a *Subscription* of Peace or union, and not of Belief or assent, as he thought formerly it was (f). And as he did within a few months actually *subscribe*, we have

<sup>(f) See a-</sup>  
<sup>bove, p.</sup>  
<sup>88.</sup>

reason to believe he did it in the same sense (DD).

„ Your

(DD) *We have reason to believe that he subscribed in the same sense*]. Dr. Bennet in his *Essay on the thirty nine Articles*, undertakes to prove that a *Subscription* of Belief or assent to the Articles, is required from the

Clergy

„ Your other objection against me, pur-  
 (2) §. 41. „ sues our *Author* (g), is yet more im-  
 „ pertinent and frivolous than the for-  
 „ mer: Unless perhaps it be a just ex-  
 „ ception against a Physician, that him-  
 „ self was sometimes in, and recovered  
 „ himself from that disease which he un-  
 „ dertakes to cure; or against a Guide in  
 „ a way,

Clergy; and not a mere Subscription of Peace or uni-  
 (1) See on (1). And from the foregoing passage of Mr. Chil-  
 Rem. (V). lingworth, he endeavours to shew that this was also his  
 opinion. After having transcribed that passage, he pro-  
 ceeds thus:

„ In the latter part of the Words before quoted, says  
 (2) *An Es-* „ he (2), Mr. Chillingworth asserts, that *in his Opinion*,  
*say on the* „ *all that is intended by Subscription is, that the constant*  
*thirty nine* „ *Doctrine of the Church of England is so pure and Or-*  
*Articles,* „ *odox, that whosoever believes it, and lives according*  
*&c; Chap.* „ *to it, shall undoubtedly be saved; and that there is no*  
*xxxiv, p.* „ *Error in it, which may necessitate or warrant any*  
*429, 430.* „ *Man to disturb the Peace, or renounce the Communi-*  
 „ *on of it.* From whence it may seem to follow, that  
 „ a Man may, in Mr. Chillingworth's Opinion, sub-  
 „ scribe the Articles, altho' he does not think every  
 „ Proposition of them true; provided the untrue Pro-  
 „ position be of so small Consequence, as was before  
 „ described. But I answer, that when Mr. Chilling-  
 „ worth saies, *This in my Opinion is all intended by Sub-*  
 „ *scription, he neither does nor can mean, this is all*  
 „ *that the Person who subscribes, is supposed and requir-*  
 „ *ed by the Subscription to profess.* For then Mr. Chil-  
 „ lingworth

,, a way, that at first before he had experience himself mistook it, and afterwards found his error and amended it. That noble Writer *Michael de Montaigne*, was surely of a far different minde; for he will hardly allow any Physitian competent, but only for such diseases as himselfe had passed through: And a far greater than *Montaigne*, even he that said, *Tu conver-  
sus confirmas fratres*, gives us sufficiently ,,, to

,, *Chillingworth* must needs be inconsistent with himself. For he owns, that he did at that time refuse to subscribe; and yet confesses, that he was at that very time ready to subscribe, that the constant Doctrine of the Church of England is so pure and Orthodox, that whosoever believes it, and lives according to it, shall undoubtedly be saved; and that there is no Error in it, which may necessitate or warrant any Man to disturb the Peace, or renounce the Communion of it. Surely he would not refuse Subscription, tho' he was ready to subscribe what he refus'd Subscription to.

,, Wherefore the Case was plainly this. Mr. Chillingworth was persuaded, that those who subscribe, are supposed and required to subscribe to the Truth of the Articles. For he therefore refus'd to subscribe, because he made scruple of subscribing the Truth of one or two Propositions; his Doubts about which Propositions made him refuse Subscription to the Articles in general, which included those Propositions. And yet he was at the same time persuaded, and ready to subscribe, that the constant Doctrine of the Church of ,, England

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„ to understand that they which have themselves been in such a state as to need conversion, are not thereby made incapable of, but rather engaged and obliged unto, and qualified for this charitable function „.

„ Neither

„ *England is so pure and Orthodox, that whosoever believes it, and lives according to it, shall undoubtedly be saved.* And he continued in Communion with our Church; because, tho' he scrupled subscribing one or two Propositions, yet he was persuaded, and ready to subscribe, that there is no Error in her Doctrin, which may necessitate or warrant any Man to disturb her Peace, or renounce her Communion. So that the Propositions he scrupled to subscribe, were of no great or dangerous Consequence. Wherefore, when he saies, that what he was thus ready to subscribe, at the same time that he refused the legal Subscription, was in his Opinion, all intended by Subscription; he must needs mean, that what he was ready to subscribe, was all that our Governors did by Subscription intend and endeavor to secure and provide for the Acknowledgment of; though the Form of Subscription legally injoin'd, carried the matter something farther, than the first Design of it did, in his Opinion, oblige our Governors to insist on. For the Form requires Men to subscribe willingly and *ex animo* to all things contained in the Articles, that is, to the Truth of them all; and therefore, tho' Mr. Chillingworth was ready to subscribe what was intended, yet he refused to subscribe what was required.

But I will presume to say, that we don't want Dr. Bennet's ingenious Distinction on this occasion. For

„ Neither am I guilty, *adds Mr. Chillingworth* (b), of that strange and preposterous zeal (as you esteem it) which you impute to me; for having been so long careless in removing this scandall against Protestants, and answering my owne Motives, and yet now shewing such fervor in writing against others. For neither are they other Motives, but the very same for the most part with those which abused

„ me,

Mr. Chillingworth does not himself affirm or own, that at the time of writing that passage, he did refuse to subscribe: he only recites one of Mr. Knott's Objections, contain'd in a Pamphlet printed two years before he wrote the said passage, whereby that Jesuit would disable him from being a fit Advocate for the cause of Protestants (3). Which Objection he answers by declaring (3) Preface, that he was now ready to subscribe; and adds withall §. 39. what he conceiv'd to be intended by Subscription. His Answer, in short, amounts to this: „ You pretend, that I am not a fit Advocate for the cause of Protestants, and especially for the Church of England, because I refuse, you say, to subscribe the Articles of that Church: but I assure you, you are much mistaken; for I am ready to subscribe to all that, in my Opinion, is intended by Subscription “. Which is a full and direct Answer. Whereas according to Dr. Bennet's Interpretation, Mr. Chillingworth leaves the Jesuit's Objection unanswered. For his Answer will come to this: „ You say that I am not a fit Advocate for the cause of Protestants, nor consequently for the Church of England, because I refuse to subscribe the Articles

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„ me, against which this Book which I  
 „ now publish, is in a maner wholly employ-  
 „ ed: And besides, though you Jesuites take  
 „ upon you to have such large and univer-  
 „ fall intelligence of all State affaires and  
 „ matters of importance, yet I hope such  
 „ a contemptible matter, as an Answer of  
 „ mine to a little peece of paper, may ve-  
 „ ry probably have been written and es-  
 „ caped your Observation. The truth is, I  
 „ „ made

„ of that Church: but I must tell you, that *I am rea-*  
 „ *dy to subscribe* all that was *first design'd* and *intended*  
 „ by *Subscription*; tho' *I refuse to subscribe* what hath  
 „ been since, and is now *required* by the *Form of Sub-*  
 „ *scription legally enjoin'd* <sup>“</sup>. Which is to say, *I refuse*  
 „ *to subscribe*; and own the Jesuit's Charge to be  
 true.

Mr. Chillingworth, does not only express his *readi-*  
 „ *ness to subscribe*; but, at the same time, declares in what  
 sense he was *ready to subscribe*, by shewing what he  
 judged to be *intended by Subscription*. For the *Church*  
 of *England*, says he (4), *I am persuaded, that the con-*  
 „ *stant Doctrine of it is so pure and Orthodoxe, that who-*  
 „ *soever beleeves it, and lives according to it, undoubtedly*

(4) *Ibid.*  
 §. 40.

(5) An al-  
 lusion to  
 Mr. Knot-  
 t's Pamph-  
 let, intit.  
 Charity  
 mistaken  
 &c. See  
 above pag.  
 44.

*he shall be saved; and that there is no error in it which*  
*may necessitate or warrant any man to disturb the peace*  
*or renounce the Communion of it. This in my opinion is*  
*all intended by Subscription; and thus much if you con-*  
*ceive me not ready to subscribe, your Charity I assure you*  
*is much mistaken* (5). Whereby it is evident, that he  
 judg'd the *Subscription to the Articles*, to be a *Subscrip-*  
*tion of Peace and union, and not of Belief or assent.*

Mr.

„ made an Answer to them three yeares  
 „ since and better, which perhaps might  
 „ have been published, but for two reasons:  
 „ one because the Motives were never pub-  
 „ lique, untill you made them so; the o-  
 „ ther, because I was loath to proclaime to  
 „ all the world so much weaknesse as I  
 „ shewed, in suffering my self to be abus-  
 „ ed by such silly Sophismes; All which  
 „ proceed upon mistakes and false supposi-

M 2 „ sitions,

Mr. Chillingworth's sense of the Subscription hath been so generally understood in the manner I have said, that the Romish Controversists have, some endeavour'd to ridicule it; and others, represented it as a Novelty he had introduced into the Church of England, (because he is the first that hath express'd himself clearly and distinctly in that respect): and I don't remeber that our Divines, who answer'd their Books, have taken notice of that imputation. But let us see what those Controversists say. It will be sufficient to cite two or thre of them.

The first is Mr. Lacy, the Jesuit, who published in 1639 a Pamphlet, intitled, *the Judgment of an University-Man &c.* against Mr. Chillingworth's Preface (6). (6) See After having transcribed out of it, the aforesaid para- Rem. graph, *The Doctrine of the Church of England is so pure &c.*, and observed that this *acknowledgment*, Mr. Chillingworth *is persuaded, is the only thing intended by sub-* (7) *The* *scription*; he adds as an *Answer to it*: „ (7) By this you *Judgmen:* *of an Uni-* „ see he hath now leueled his way to Ecclesiastical *versity-* „ preferment; so that, if hereafter you heare he hath *Man &c.*, *pig. 156.* „ accepted any such commodity, you may know he „ did

## THE LIFE OF

„ sitions, which unadvisedly I took for  
 „ granted; as when I have set down the  
 „ Motives in order by subsequent Answers  
 „ to them I shall quickly demonstrate, and  
 „ so make an end “.

Then

„ did it vpon better consideration. The scruple he had  
 „ concerning subscription is vanish't into the aire, whi-  
 „ ther the rest of his scruples will follow in their turhes.  
 „ It may be that scruple was but a melancholique  
 „ Dreame, such as he conceaues *Luthers* conference  
 „ with the Diuell might be. He is now *Materia pri-  
 „ ma*, for any benefice, Chayre, Prebendary, Chanon-  
 „ ry, or what yee will: you may conieecture who hath  
 „ had the tempering, and working of this pliable clay;  
 „ he was a Maister in thatfeat you may assure your  
 „ selfe, if not a Doctor, and this his Maister-peece “.  
 Whereby it appears that Mr. Lacy concluded from Mr.  
 Chillingworth's expressions, that his *scruples* about the  
*Subscription* were removed; that he was now *persuaded*  
 that the *acknowledgment* of the propositions he recites,  
 viz. that the *constant Doctrine of the Church of England*  
 is *so pure &c.* was the *only thing intended by subscription*;  
 and that he was *ready to subscribe* in that sense, and *had*  
*by this now leueled his way to Ecclesiastical prefer-  
 ment*.

Mr. Knott hath not shew'd here the same ingenuity  
 as Mr. Lacy. For he persisted to the last in the Accu-  
 sation he first brought upon Mr. Chillingworth in his  
*Direction to N. N.*, that he did *refuse to subscribe* (8).

(8) See  
 Rem. (F).  
 n. (5); and  
 Rem.  
 (PP), n.  
 (3).

My second Author is Mr. Cressy, who was once  
 Dean of Laghlin in Ireland, and Canon of Windsor;  
 but having left England in 1644, he embraced the  
 Romish

Then he sets down the *Motives*, as they were publish'd by his Adversary; and afterwards his *Answers* to them briefly and *in the same order* (i). But for the convenience of the Reader, I will transcribe them here separately, and subjoyn each Answer to each Motive.

## M 3

## I. MOTIVE.

141, of  
the edition  
1647.

Romish Religion at Rome in 1646 (9), and became a noted champion for Popery. He publish'd the Motives of his Conversion at Paris in 1647, under this title: *Exomologesis: or, a faithfull Narration of the occasions and motives of the Conversion unto Catholique Vnity, of Hugh-Paulin de Cressy, lately Deane of Laghlin &c. in Ireland, and Prebend of Windsor in England*; and at the same time that he endeavours to confute Mr. Chillingworth's principles, he expresses a great esteem and veneration for his person. He acknowledges the inwardnesse (10) which he had for many yeares with that worthy person; the mutuall frendship there was betweene them; the great obligations he had to cherishe his memory, and the high esteeme of his excellent partes (11). Mr. Cressy being thus intimately acquainted with Mr. Chillingworth, whom he had frequent opportunities to see, not only at Oxford, but also at the Lord Falkland's; must certainly have known what his opinion was concerning the *Subscription* to the Articles. Let us therefore see how he represents it.

„ Mr. Chillingworth, says he (12), by his sharpe understanding, and long meditation .... considering that no Protestant or other Church could upon their generally acknowledg'd groundes authoritatively determine either the number or sence of Articles of Faith, dit.

„ *su*

(i) §. 43,  
and 44.

(9) Wood,  
Vol. II. c.  
386.

(10) *Exo-  
mologesis,  
&c; p.*

141, of  
the edition  
1647.

(11) These  
expressions of e-  
steem and  
respect to-  
wards Mr.  
Chilling-  
worth,  
have been  
left out in  
the 2<sup>d</sup> e-  
dition of  
Mr. Cres-  
sy's Book  
printed in  
1653,

which was  
new mo-  
del'd by  
order of  
his Superi-  
ors.

(12) Exo-

*mologesis,  
&c; p.*

404, 405<sup>a</sup>

of the 1<sup>st</sup>  
edit. and

P. 296,

297. of  
the 2<sup>d</sup> e.

## THE LIFE OF

## I. MOTIVE.

*Because perpetuall visible profession, which could never be wanting to the Religion of Christ, nor any part of it, is apparently wanting to Protestant Religion, so far as concernes the points in contestation.*

## ANSWER.

„ God hath neither decreed nor foretold,  
 „ that his true Doctrine should *de facto* be  
 „ alwayes visibly professed, without any mix-  
 „ ture of falsehood.

## II. MOTIVE.

„ so as to oblige any man even within her Communi-  
 „ on in conscience to assent and submission (for, for  
 „ example, if an *Englishman* would not subscribe to  
 „ the fence of any Article of the Church of England,  
 „ all the penalty would be, he should not partake of  
 „ the priviledges and præferments of that Church, but  
 „ he might goe over into *Denmarke* or *Holland*, whose  
 „ fence in such an Article he liked better, and still be  
 „ acknowledged *even by the English Church* to be or-  
 „ thodoxe enough) *Hee* therefore was forced to intro-  
 „ duce *two Novelties* among English Protestants, which  
 „ find great approbation: the first (13) is to alter the  
 „ second old manner and notion of *subscription* to the English  
 „ pretended Articles; for *whereas* before, the Protestants there  
 „ by their subscription testified their belief of all the  
 „ 39. Articles in the fence imported in the wordes;  
 „ yea *whereas* there was a Canon which denounced Ex-  
 „ (13) The „ communication *ipso facto* to all that should say that  
 „ second old manner and notion of *subscription* to the English  
 „ pretended Articles; for *whereas* before, the Protestants there  
 „ by their subscription testified their belief of all the  
 „ 39. Articles in the fence imported in the wordes;  
 „ yea *whereas* there was a Canon which denounced Ex-  
 „ *Answ. to Direct. to N. N. par. 39.* „ 2. „ 39. Articles in the fence imported in the wordes;  
 „ yea *whereas* there was a Canon which denounced Ex-  
 „ *Answ. to Direct. to N. N. par. 39.* „ 2. „ 39. Articles in the fence imported in the wordes;  
 „ yea *whereas* there was a Canon which denounced Ex-

## II. MOTIVE.

*Because Luther & his Followers, separating from the Church of Rome, separated also from all Churches, pure or impure, true or false, then being in the World; upon which ground I conclude, that either Gods promises did faile of performance, if there were*

M 4

then

„ so pure and Orthodoxe, that whosoever believeth it and „ lives according to it undoubtedly he shall be saved: and „ that there is no error in it which may necessitate or „ warrant any man to disturb the peace, or renounce the „ Communion of it. This in my opinion (sayth hee) is „ all intended by subscription“.

My third Author is Mr. Woodhead, who likewise pretends that this sense of the *Subscription*, was first brought into the Church of England by Mr. Chillingworth: as it appears by several passages in his Books, besides those I have already transcribed in another place (14).

Mr. Chillingworth's sense and meaning is understood (14) See Rem. (R). in the same manner by the Non-Conformists. „ But §. 5.

„ this, says one of them (15), many of us confess, That (15) *An* „ after the way that they call Schism and Phanaticism, *humble A-* „ so worship we the God of our Fathers; believing all *pology for* „ things that are written in the Old and New Testament, *Non-Con-* „ and in the Articles of Religion of the Church of Eng- *formists,* „ land, so far as concerns the Doctrine of Faith and Sa- *&c; print-* „ craments. And are still ready to subscribe to all that *ed in 1669* in S°; in „ the Learned and Famous Mr. Chillingworth saith *the begin-* „ was meant by Subscription; namely, That we are *ning of* the Pre- „ persuaded that the constant Doctrine of the Church of *face.* „ England is so pure and Orthodox, that whosoever be- „ lieves

## THE LIFE OF

then no Church in the world, which held all things necessary, and nothing repugnant to Salvation; or else that Luther and his Sectaries, separating from all Churches then in the World, and so from the true, if there were any true, were damnable Schismatics.

## ANSWER.

„ believes it, and lives according to it, shall be saved; and „ that there is no Error in it, which may necessitate any „ man to disturb the peace, or renounce the communion of „ it. Now this being our Judgment, adds that Au- „ thor, I humbly conceive we are acquitted from Schism „ in the Opinion of Mr. Chillingworth, and ought to „ be so in the Judgement of that learned and judicious „ Bishop Saunderson, who (as I have been credibly in- „ formed) being asked what he thought of the Sub- „ scription before mentioned, said, (after he read it and „ considered it) *I never subscribed in any other sense my „ self.*

And now having, I hope, made it evident that Mr. Chillingworth consider'd the *Subscription* to the *Articles*, as a subscription of Union and peace, and not of Belief or assent; *we have reason to believe that he subscribed in that sense*: which is the assertion I undertook to prove in this Remark. But if any body should still entertain some scruple about it, I will only desire them to observe that this was also the *sense* of Archbi-

(16) See Rem. (V). Mr. Chillingworth; and the opinion of Dr. Sheldon, §. 1.

(17) See Rem. (X). doubt, the person that brought him at last into it,

## ANSWER.

„ God hath neither decreed nor foretold,  
 „ that there shall be alwayes a visible com-  
 „ pany of men free from all error in it selfe  
 „ damnable. Neither is it alwayes of ne-  
 „ cessity Schismaticall to separate from the  
 „ externall communion of a Church, though  
 „ wanting nothing necessary. For if this  
 „ Church supposed to want nothing neces-  
 „ sary, require me to professe against my  
 „ conscience, that I beleeve some errore,  
 „ though never so small and innocent, which  
 „ I do not beleeve, and will not allow me  
 „ her Communion but upon this condition,  
 „ In this case, the Church for requiring this  
 „ condition is Schismaticall, and not I for  
 „ separating from the Church.

## III. MOTIVE.

*Because, if any credit may be given to as creditable Records, as any are extant, the Doctrine of Catholiques hath been frequently confirmed; and the opposite Doctrine of Protestants, confounded with supernaturall and divine Miracles.*

## ANSWER.

„ If any credit may be given to Records  
 „ far more creditable than these, the Doc-  
 „ trine of Protestants, that is, the Bible,  
 „ hath been confirmed, and the Doctrine of  
 „ Papists, which is in many points plainly  
 „ opposite to it, confounded with superna-  
 „ turall and divine Miracles, which for num-  
 „ ber

## THE LIFE OF

„ ber and glory outshine Popish pretended  
„ Miracles, as much as the Sun doth an *Ignis fatuus*, those I mean which were  
„ wrought by our Saviour Christ and his  
„ Apostles: Now this Book, by the con-  
„ fession of all sides confirmed by innume-  
„ rous Miracles, foretels me plainly, that  
„ in after ages great signes and wonders shall  
„ be wrought in confirmation of false doc-  
„ trine, and that I am not to beleeve any  
„ doctrine which seemes to my understand-  
„ ing repugnant to the first, though an An-  
„ gell from Heaven should teach it; which  
„ were certainly as great a Miracle as any  
„ that was ever wrought in attestation of  
„ any part of the doctrine of the Church of  
„ Rome. But that true doctrine should in  
„ all ages have the testimony of Miracles,  
„ that I am no where taught; So that I  
„ have more reason to suspect and be afraid  
„ of pretended Miracles, as signes of false  
„ doctrine, then much to regard them as  
„ certain Arguments of the Truth. Be-  
„ sides, setting aside the Bible, and the Tra-  
„ dition of it, there is as good story for  
„ Miracles wrought by those who lived and  
„ dyed in opposition to the Doctrine of the  
„ Romane Church, (as by *S. Cyprian, Col-*  
„ *mannus, Columbanus, Aidanus*, and others,) „ as there is for those that are pretended to  
„ be wrought by the members of that  
„ Church. Lastly, it seems to me no strange  
„ thing

„ thing that God in his Justice should permit some true Miracles to be wrought „ to delude them, who have forged so many as apparently the Professors of the Romane Doctrine have, to abuse the World.

## IV. MOTIVE.

*Because many points of Protestant doctrine, are the damned opinions of Heretiques, condemned by the Primitive Church.*

## ANSWER.

„ All those were not <sup>a</sup> Heretiques which „ by *Philastrius*, *Epiphanius*, or *S. Austin* „ were put in the Catalogue of Heretiques.

## V. MOTIVE.

*Because the Prophecies of the old Testament, touching the conversion of Kings and Nations to the true Religion of Christ, have been accomplished in and by the Catholique Romane Religion, and the Professors of it; and not by Protestant Religion, and the Professors of it.*

## ANSWER.

„ Kings and Nations have been and may „ be converted by men of contrary Reli- „ gions.

<sup>a</sup> See this  
acknow-  
ledged by  
Beilar. *de  
Script. Ec-  
cles. in Phi-  
lastrio*: by  
Petavius  
*Animad.  
in Epiph.  
de inscrip.  
operis.* By  
S. Austin  
*Lib. de Ha-  
res. Hsr.*  
80.

## VI. MOTIVE.

*Because the doctrine of the Church of Rome is conformable, and the doctrine of Protestants contrary to the doctrine of the Fathers of the Primitive Church, even by the confession of Protestants themselves; I meane, those Fathers, who lived within the compasse*

## THE LIFE OF

*compasse of the first 600. yeares ; to whom  
Protestants themselves do very frequently,  
and very confidently appeale.*

## ANSWER.

„ The Doctrine of Papists, is confessed  
„ by Papists contrary to the Fathers in many  
„ points,

## VII. MOTIVE.

*Because the first pretended Reformers had  
neither extraordinary Commission from God,  
nor ordinary Mission from the Church, to  
preach Protestant Doctrine.*

## ANSWER.

„ The Pastors of a Church cannot but  
„ have authority from it, to preach against  
„ the abuses of it whether in Doctrine or  
„ Practice, if there be any in it : Neither  
„ can any Christian want an ordinary com-  
„ mission from God to do a necessary work  
„ of Charity after a peaceable manner, when  
„ there is no body else that can or will do  
„ it. In extraordinary cases extraordinary  
„ courses are not to be disallowed. If  
„ some Christian Lay-man should come in-  
„ to a Country of Infidels, and had ability  
„ to perswade them to Christianity, who  
„ would say he might not use it for want  
„ of Commission !

## VIII. MOTIVE.

*Because Luther, to preach against the  
Masse (which containes the most materiall  
points now in Controversie) was perswaded  
by*

by reasons suggested to him by the devill himselfe, disputing with him. So himselfe professeth in his Book de Missa Privata: That all men might take heed of following him, who professeth himself to follow the devill.

## ANSWER.

„ *Luthers* conference with the devill „ might be, for ought I know, nothing but „ a melancholy dreame. If it were reall, „ the devill might perswade Luther from „ the Masse, hoping by doing so to keepe „ him constant to it: Or that others would „ make his dissuasion from it an Argument „ for it, (as we see Papists doe) and be a- „ fraid of following Luther, as confessing „ himselfe to have been perswaded by the „ devill.

## IX. MOTIVE.

*Because the Protestant cause is now, and hath been from the beginning maintained with grosse falsifications, and Calumnies; whereof their prime Controversie Writers, are notoriously, and in high degree guilty.*

## ANSWER.

„ *Iliacos intra muros peccatur & extra.* „ Papists are more guilty of this fault than „ Protestants. Even this very Author in „ this very Pamphlet hath not so many „ leaves as falsifications and calumnies.

## X. MOTIVE.

# THE LIFE OF

## X. MOTIVE.

*Because by denying all humane authority,  
either of Pope, or Councells, or Church, to  
determine Controversies of Faith, they have  
abolished all possible meanes of suppressing  
Heresie, or restoring unity to the Church.*

### ANSWER.

„ Let all men beleeve the Scripture and  
„ that only, and endeavour to beleeve it in  
„ the true sense, and require no more of  
„ others, and they shall finde this not only  
„ a better, but the only meanes to suppress  
„ Heresie, and restore Unity. For he that  
„ beleeves the Scripture sincerely, and en-  
„ deavours to beleeve it in the true sense,  
„ cannot possibly be an Heretique. And  
„ if no more than this were required of a-  
„ ny man, to make him capable of the  
„ Churches Communion, then all men so  
„ qualified, though they were different in  
„ opinion, yet notwithstanding any such  
„ difference, must be of necessity one in  
„ Communion.

As to that part of Mr. Knott's Pamph-  
let, wherein he directed our Author *what  
he was to observe, if he would speake to any  
purpose* (k); Mr. Chillingworth answers it

(k) See a-  
bove, p.

127.

(l) pag.  
389.

in the *Conclusion* of his Book. „ And thus,  
„ *says he* (l), by Gods assistance and the  
„ advantage of a good cause, I am at length  
„ through a passage rather tyring than diffi-  
„ cult, arriv'd at the end of my undertaken  
„ voyage;

„ voyage ; and have, as I suppose, made ap-  
„ peare, to all dis-interessed and unprejudi-  
„ cate readers, what in the beginning I un-  
„ dertooke, that a vein of Sophistry and  
„ Calumnie runs cleane through this first  
„ part of your book : wherein though I  
„ never thought of the *directions* you have  
„ been pleas'd to give me in your *Pamphlet*  
„ entitled *a direction to N. N.* yet upon con-  
„ sideration of my answer, I finde that I  
„ have proceeded as if I had had it alwayes  
„ before my eyes, and steer'd my course by  
„ it as by a card and compasse “.

„ For first, *I have not proceeded by a*  
„ *meere destructive way* (as you call it,) *nor*  
„ *objected such difficulties against your Re-*  
„ *ligion, as upon examination tend to the*  
„ *overthrow of all Religion*, but have shew-  
„ ed that the truth of Christianitie is cleere-  
„ ly independent upon the truth of Poperic :  
„ and that on the other side, the arguments  
„ you urge, and the courses you take for  
„ the maintenance of your Religion, doe  
„ manifestly tend (if they be closely and  
„ consequently followed) to the destruction  
„ of all religion, and lead men by the hand  
„ to Atheisme and impietie ; whereof I  
„ have given you ocular demonstrations in  
„ divers places of my book, but especial-  
„ ly, in my answer to your direction to  
„ N. N. “.

## THE LIFE OF

Mr. Chillingworth having so fully vindicated himself from the imputation of proceeding *a meere destructive way*; it may seem strange that the same charge should have been so often repeated against him (EE).

Mr.

(EE) *It may seem strange that the same charge should have been so often repeated against him*]. Before Mr.

Knott publish'd his Pamphlet, Mr. Lewgar in his Dis-  
(1) See a-  
bove pag.  
29. &  
seqq.

pute with Mr. Chillingworth (1), complain'd that his arguments, against the Church of Rome, were *meere-ly destructive*. To which Mr. Chillingworth return'd the following Answer: „ (2) You impute to me, (as

(2) *A Conference be-  
twixt Mr.  
Chilling-  
worth and  
Mr. Lew-  
gar: ubi  
supr. p.  
11.*

„ I hear) that the way I take is destructive only, and „ that I build nothing; which first, is not a fault; for „ Christian Religion is not now to be built; but only „ I desire to have the rubbish and impertinent Lumber „ taken off, which you have laid upon it, which hides „ the glorious simplicity of it from them which other- „ wise would embrace it. Remember, I pray, Aver- „ roes his saying: *Quandoquidem Christiani adorant quod  
comedunt, sit anima mea cum Philosophis;* and consi- „ der the swarms of Atheists in *Italy*, and then tell me, „ whether your unreasonable and contradi<sup>t</sup>tious Doc- „ trines, your forged Miracles and counterfeit L<sup>e</sup>gends „ have not in all probability produced this effect. Se- „ condly, if it be a fault, it is certainly your own; for „ your discourse intended for the proof of a positive „ conclusion— *That we must be Papists*— „ proves in deed and in truth nothing; but even in *shew* „ and appearance no more but this Negative, that we „ must not be Protestants; but what we must be, if

Mr. Chillingworth goes on. „ Neither „ can I, *says he* (m), discover any repugnance (m) *Ibid.* „ betweene any one part of my answer and p. 389, „ any other, though I have used many more p. 390. „ judicious and more searching eyes than „ my owne to make, if it were possible, „ such

„ we must not be Protestants, God knows; you in this „ Discourse (I am sure) do not shew it. “.

I don't find that Mr. Lewgar offer'd any thing against this Answer of Mr. Chillingworth, which is, in effect, the same with that he gives now to Mr. Knott. Nor did our Jesuit attempt to reply, tho' he was pleas'd to bring over and over again the same imputation upon (3) *Pre-  
face*, pag. our Author. In his Pamphlet intituled, *Christianity* 4. See maintained, he says, „ This Man, (3), as the world Rem. „ knowes, had warning abundant, in a little Treatise (OO). „ called, *The Direction*, that he *should not goe a destruc-* n. s. „ *tive way tending to the overthrow of all Religion, no* Direct. ca. „ *lesse then of Catolick Doctrine.* How little he hath 4. per to- „ *obserued it, will appeare by the ensuing discourse, pen-* tum. „ *ned to the like intent, and to no other, then, I dare* „ *say, the Direction was, to wit, to preuent, or rather* „ *now, to discouer Socinianisme couertly creeping into* „ *this Kingdome vnder the shrowde of Naturall Reason.*“ And in his large Book, printed in 1652, „ How can it be „ denied, *says he* (4), that you procede in a destructive (4) *Infide-* „ way (which in that Direction you were warned to lity un- „ avoide) who deny Christian Religion to be infallibly masked, „ true? And how can Christian Faith be supernaturall, &c. chap. „ if it be only a probable Conclusion, evidently dedu- xvi. p. „ ced from evident probable Premises? And I wonder „ with what face you can say here, *And lastly, that the* 948. „ *searcher*

## THE LIFE OF

„ such a discoverie . . . . but on the other  
 „ side, I have charg'd you frequently and  
 „ very justly, with manifest contradiction  
 „ and retraction of your owne assertions,  
 „ and not seldome of the main grounds  
 „ you build upon, and the principall con-  
 „ clusions which you endeavour to main-  
 „ taine: which I conceive my selfe to have  
 „ made apparent even to the eye . . . .

„ And

„ searcher of all hearts knowes, that you had no other end  
 „ in writing this Book, but to confirm the truth of the  
 „ divine and infallible Religion of our dearest lord and  
 „ Saviour Iesus, seing you haue endeavoured nothing  
 „ more, through your whole Book, than to proue that  
 „ Christian Religion is not infallible?

(5) See the Text, after Rem. (OO). But all this out-cry, is a downright juggle (5); and only amounts to this; that Mr. Chillingworth proceeds in a *destructive way*, because he disclaims and *destroys* the pretended *Infallibility of the Church of Rome*, and leaves Christians to their private judgment, and the use of their *Reason*, in finding out the sense of the Scripture, the *only Rule* of our *Faith*.

Mr. Cressy lays the same Charge to our Author, and for the very same reason. He observes that, tho' the English Divines strenuously oppose the *Infallibility of the Church of Rome*, they are however unwilling to enter

(6) *Exo-  
mologesis,  
etc.* pag.  
134, 135,  
of the 1<sup>st</sup>  
edit. (and  
pag. 85,  
86, of the  
2<sup>d</sup>.) „ upon a direct enquiry into, or justification of the Sufficiency of their Principle, that the *Scripture is the only Rule of Faith*. „ The experience I have, says he (6), „ of the particular disposition of *English Protestants* „ (properly so call'd) and the happiness I have enjoyed „ in the acquaintance and freindship with very many the

„ most

„ And though I did never pretend to defend D. *Potter* absolutely and in all things, but only so farre as he defends truth; (neither did D. *Potter* desire mee, nor any law of God or man oblige me to defend him any farther,) yet I doe not finde that I have cause to differ from him

N 2

„ in

„ most considerable persons for learning, prudence, and piety in that Church, gives mee warrant to say this of them, that there is noe point of Controversy that they are more unwilling to touch upon then this of *Scriptures being the onely Rule and noe visible Judge to interpret it*, I meane, as to the positive maintaining therof (for as concerning the disputing against the infallibility of the Church, there is none more ready to make obiections then they) “. And after having endeavour'd to account for it, *Hereupon it is*, says he

(7), that generally their writers have proceeded the de- (7) *Ibid.*  
structive way, willingly undertaking to contradict the pag. 238: (or p. 88.)  
*Churches infallibility.*

„ In these later times, pursues he (8), since that great (8) *Ibid.*  
„ unfortunate *Champion against the Churches infallibili- p. 139,*  
„ ty Mr. Chillingworth published his booke in defence <sup>140, 141.</sup>  
„ of *Doctor Potter*, this guilt of *English Protestants* (or p. 88,  
„ ha's beene farre more conspicuous. His obiections  
„ against the Church, that is, his *destructive groundes*  
„ are avowed and boasted of as unanswerable in a man-  
„ ner by all: but his positive groundes, that is, the  
„ making only *Scripture*, and that to be interpreted by  
„ every single man's *reason* to be the *Rule of Faith*,  
„ this is at least waved, if not renounced by many:  
„ But most uniusly: since there is noe conceivable  
„ meanes

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„ in any matter of moment: particularly,  
 „ *not concerning the infallibilitie of Gods*  
 „ *Church*, which I grant with him to bee  
 „ infallible in fundamentalls, because if it  
 „ should erre in fundamentalls, it were not  
 „ the Church: *Nor concerning the superna-*  
 „ *turality of Faith*, which I know and be-  
 „ leeve

„ meanes how to find out a third intelligible way of  
 „ grounding beleife and determining controversies be-  
 „ sides divine revelation proposed and interpreted au-  
 „ thoritatively by the *Church*, or meere Scripture with-  
 „ out any obligatory interpretation, as shall be demon-  
 „ strated hereafter. Hence the generall *Character* given  
 „ of himselfe and his booke is, *That he ha's had better*  
 „ *luck in pulling downe buildings, then raising new ones,*  
 „ *and that he ha's managed his sword much more dex-*  
 „ *trously then his buckler*. And yet as if there were no  
 „ neede either of house or buckler, or as if Protestants  
 „ did thinke themselves secure from weather and dan-  
 „ ger if Catholiques were expulsed and wounded, Noe  
 „ man appeares with any designe to provide himselfe of  
 „ any safer way of defence, then that which *Mr. Chil-*  
 „ *lingworth ha's afforded*. Yea *Mr. Chillingworth* him-

„ selfe (his freinds know the reasoun of it) utterly re-  
 „ fused to answer those unconquerable confutations of  
 „ his positive grounds (9), and those fearfull conse-  
 „ quences charged upon them: being satisfyed, or at least  
 „ making a countenance before those that knew him  
 „ not inwardly that he was satisfyed of the firmenesse  
 „ of his Rule of Faith, as long as an exact particular  
 „ answer to all his obiections against the *Churches in-*  
 „ *fallibility* was not published. Those who have had a  
 „ particular

(9) Mr.  
 Cressy  
 means  
 two or  
 three  
 Pamph-  
 lets, where-  
 of an ac-  
 count shall  
 be given  
 hereafter.

„ leave as well as you *to be the gift of God*, and *that flesh and blood reveal'd it not unto us, but our Father which is in heaven*. But now if it were demanded what defence you can make for deserting *Charity Mistaken* in the main question disputed between him and Doctor *Potter*,

N 3

„ *Whether*

„ particular acquaintance with that extraordinary sub-  
„ lime witt and judgement, will, or at least, can, wit-  
„ ness with mee that thus much as I have sayd in a  
„ seeming censure of him is true. „.

Thus we see Mr. Chillingworth charged with having (10) *The better luck in pulling down buildings, then raising new Works of ones*; only because he pull'd down and confuted the *Infallibility of the Church of Rome*. To which we may apply his abovemention'd Answer to Mr. Lewgar: *You impute to me, says he, that the way I take is destructive only, and that I build nothing; which first, is not a fault; for Christian Religion is not now to be built; but only I desire to have the rubbish and impertinent Lumber taken off, which you have laid upon it, which hides the glorious simplicity of it from them which otherwise would embrace it.*

And this calls to my mind an ingenious saying of General Wurts, reported by Mr. de St. Evremond: *when men have once taken out of Christianity what they have foisted into it, there will be but one Religion, as plain in its Doctrine as pure in its Morals* (10.)

The learned Mr. Poole hath very judiciously answer'd the foregoing passage of Mr. Cressy. „ *Mr. Cressy, In the Ap*, „ *says he* (11), *takes notice of Mr. Chillingworth and his book, that he was better in pulling down build-* pag. 36-

„ *ings*,Mr. de St.  
Evremond,  
&c, Vol.(11) The  
Nullity of  
the Romish  
Faith,&c: With  
an Appen-  
dix tend-  
ing to the  
Demona-4<sup>th</sup> edit.  
Oxford,  
1671, 8°.In the Ap-  
pendix,  
„ *ings*,

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„ *Whether Protestancy, without a particu-*  
 „ *lar repentance and dereliction of it, de-*  
 „ *stroy Salvation, whereof I have convinc'd*  
 „ *you? I beleevc your answer would bee*  
 „ *much like that which *Vlysses* makes in*  
 „ *the Metamorphosis for his running a-*  
 „ *way from his friend *Nestor*, that is, none*  
 „ *at all.*

, For

„ ings, than raising new ones, and that he hath ma-  
 „ naged his Sword much more dexterously than his  
 „ Buckler; and that Protestants do neither own and  
 „ defend the positive grounds which *Chillingworth*  
 „ laid, nor provide themselves of any safer de-  
 „ fence.

„ To which, *says Mr. Poole*, it might suffice in ge-  
 „ neral to reply, that if once the grounds of their [*the*  
 „ *Romish*] Faith be demolished, and their great preten-  
 „ sions of supreme and infallible Authority subverted;  
 „ if it be proved, that neither the Pope, nor Councils,  
 „ nor Church of *Rome* be infallible, then the Prote-  
 „ stants Churches at least stand upon even ground with  
 „ the Church of *Rome*, and whatsoever they can rea-  
 „ sonably pretend for the establishing of their Faith, will  
 „ tend to the securing of ours; and if Protestants have  
 „ no solid and sufficient Foundation for their Belief,  
 „ neither have the Papists any better; and then one of  
 „ these two things will follow; either that Scripture,  
 „ Reason, and the concurring testimony of former A-  
 „ ges, and Churches, and Fathers are a firme Basis for  
 „ a Christians Faith independently upon the Churches  
 „ Authority, and infallibility, (and this is a certain  
 „ truth, though utterly destructive to the Church of  
 „ *Rome*),

„ For *Opposing the Articles of the Church of England*, the Approbation, I presume, cleeres my book from this imputation.

„ And whereas you give me a Caution, „ *that my grounds destroy not the beleef of diverse Doctrines which all good Christians beleeve, yea and of all verities that cannot be prov'd by naturall reason* : I profess sincerely that I doe not know nor beleeve, that any ground laid by mee in my whole Book, is any way inconsistent with any one such Doctrine, or with any veritie revealed in the word of God, though never so improbable or incomprehensible to Naturall Reason : and if I thought there were, I would deale with it, as those primitive converts dealt with their curious Books in the *Acts of the Apostles*.

N 4

„ For

„ *Rome*,) or else, (which I tremble to speak, and yet these desperate persons are not afraid to assert) that the Christian Faith hath no solid ground to rest upon, (I mean, without the Churches infallible Authority, which is now supposed to be discarded and disproved.) Now here it most be confessed that some Protestants expresse themselves too unwarily in the point, whereby they give the Adversary some seeming advantage, &c.

The same charge against Mr. Chillingworth hath been lately reviv'd by Dr. Hare, as we shall see in another place (12). (12) See Rem. (GG).

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„ For the Epistle of Saint James, and  
 „ those other Books which were anci-  
 „ ently controverted, and are now received  
 „ by the Church of England as Canonicall;  
 „ I am so farre from relying upon any Prin-  
 „ ciples which must (to my apprehension)  
 „ bring with them the deniall of the au-  
 „ thoritie of them, that I my selfe beleieve  
 „ them all to be Canonicall.

„ For the overthrowing the Infallibilitie  
 „ of all Scripture, my Book is so innocent  
 „ of it, that the Infallibilitie of Scripture  
 „ is the chiefest of all my grounds.

„ And lastly for Arguments tending to  
 „ prove an impossibility of all Divine, Su-  
 „ pernaturall, Infallible Faith and Religi-  
 „ on, I assure my selfe that if you were ten  
 „ times more a spider than you are, you  
 „ could suck no such poyson from them.  
 „ My heart, I am sure, is innocent of any  
 „ such intention: and the searcher of all  
 „ hearts knowes that I had no other end  
 „ in writing this Book, but to confirme to  
 „ the uttermost of my abilitie the truth of  
 „ the Divine and Infallible Religion of our  
 „ dearest Lord and Saviour Christ Iesus,  
 „ which I am ready to seale and confirme  
 „ not with my arguments only, but my  
 „ bloud!

„ Now these are the directions, *pursues*  
 „ *Mr. Chillingworth*, which you have been  
 „ pleasd to give mee, whether out of a  
 „ feare

„ feare that I might otherwise deviate from  
„ them, or out of a desire to make others  
„ think so: But howsoever, I have not, to  
„ my understanding, swarved from them in  
„ any thing, which puts me in good hope  
„ that my Answer to this first Part of your  
„ Book will give even to you your selfe in-  
„ different good satisfaction.

Then he tells him the reasons why he hath not publish'd an answer to the second Part of his Book.

„ I have also provided, *says he (n)*, <sup>(n) 390,</sup>  
„ though this were more than I undertook,  
„ a just and punctuall examination and re-  
„ futation of your *second Part*: But (if you  
„ will give your consent) am resolv'd to  
„ suppress it, and that for divers sufficient  
„ and reasonable considerations.

„ First, because the discussion of the  
„ Controversies intreated of in the *first*  
„ *Part* (if we shall think fit to proceed in  
„ it, as I for my part shall, so long as I  
„ have truth to reply,) will, I conceive, be  
„ sufficient employment for us, though wee  
„ cast off the burden of those many lesser  
„ disputes which remaine behind in the  
„ Second. And perhaps wee may doe God  
„ and his Church more service by exactly  
„ discussing and fully clearing the truth in  
„ these few, than by handling many after  
„ a sleight and perfunditorie manner.

4

„ Secondly,

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„ Secondly, because the addition of the  
 „ Second Part whether for your purpose or  
 „ mine is clearly unnecessary: there being  
 „ no understanding man, Papist or Prote-  
 „ stant, but will confess that (for as much  
 „ as concernes the maine Question now in  
 „ agitation, about the saveablenesse of Pro-  
 „ testants) if the first Part of your Book be  
 „ answered, there needs no reply to the Se-  
 „ cond: as on the other side I shall willing-  
 „ ly grant, if I have not answered the  
 „ First, I cannot answer a great part of the  
 „ Second.

„ Thirdly, because the addition of the  
 „ Second part not only is unnecessary, but in  
 „ effect by your selfe confess'd to be so.  
 „ For in your preamble to your Second  
 „ Part you tell us, *That the substance of*  
*„ the present Controversie is handled in*  
*„ the first: and therein also you pretend to*  
*„ have answered the chiefe grounds of D.*  
*„ Potters book: So that in replying to your*  
 „ Second Part I shall doe little else but pur-  
 „ sue shadowes.

„ Fourthly, because your Second Part  
 „ (setting aside Repetitions and References)  
 „ is in a manner made up of disputes a-  
 „ bout particular matters, which you are  
 „ very importunate to have forborne, as  
 „ suspecting, at least pretending to suspect,  
 „ that they were brought in purposely by D.  
 „ Potter

„ Potter to dazzle the Reader's eyes and  
„ distract his mind, that he might not see  
„ the clearnes of the reasons brought in de-  
„ fence of the Generall Doctrine delivered  
„ in *Charity Mistaken*. All which you are  
„ likely enough (if there be occasion) to  
„ say againe to mee; and therefore I am  
„ resolv'd for once even to humour you so  
„ farre as to keepe my discourse within those  
„ very lists and limits which your selfe have  
„ prescrib'd, and to deale with you upon  
„ no other arguments, but only those where-  
„ in you conceive your chiefe advantage  
„ and principall strength, and, as it were,  
„ your Sampson's lock to lye: wherein if  
„ I gaine the cause clearly from you (as I  
„ verily hope by Gods help I shall doe) it  
„ cannot but redound much to the honour  
„ of the truth maintain'd by me, which by  
„ so weak a Champion can overcome such  
„ an *Achilles* for errour even in his strongest  
„ holds.

„ For these reasons, although I have made  
„ readie an answer to your Second Part,  
„ and therein have made it sufficiently evi-  
„ dent: That for shifting evasions from *D.*  
„ *Potter's* arguments; for impertinent ca-  
„ vills, and frivolous exceptions, and inju-  
„ rious calumnies against him for his mis-  
„ alleadging of Authors: For proceeding  
„ upon false and ungrounded principles;  
„ for making inconsequant and sophisticall  
„ deduc<sup>1</sup>tions,

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„ deductions, and, in a word, for all the  
 „ vertues of an ill answer your Second Part  
 „ is no way seconde to the First. Yet notwithstanding  
 „ all this advantage, I am resolv'd, if you will give me leave, either  
 „ wholly to supprese it, or at least to deferre the publication of it, untill I see  
 „ what exceptions, upon a twelve-months examination (for so long I am well assur'd  
 „ you have had it in your hands) (FF)  
 „ you can take at this which is now published, that so if my grounds be discovered false I may give over building on  
 „ them: or (if it shall be thought fit) build  
 „ on more securely when it shall appeare  
 „ that nothing materiall and of moment is  
 „ or can be objected against them. This I  
 „ say,

(FF) Untill I see what exceptions, upon a twelve-months examination (for so long I am well assured you have had my Book in your hands) you can take &c]. Mr. Chillingworth hath the same thing in his Preface: „ For

(1) Preface, „ though, says he (1), by some crooked and sinister arts, §. 4. „ you have got my Answer into your hands, now a „ yeare since and upwards, as I have been assured by „ some that profess to know it, and those of your

(2) See a- „ own party, &c (2) ". So that they were Roman-  
bove, p. Catholicks from whom he had this information. How-

(3) Infide- „ lie un-  
masked, „ &c. pag. „ ever Mr. Knott denies the fact to be true in his large Book. „ For Conclusion of my Book, says he (3), I „ disposed myself to giue a particular Answer to the „ conclusion of yours (wherein you are not ashamed

948.

„ to

„ say, upon a supposition that your selfe  
 „ will allow these reasons for satisfying and  
 „ sufficient, and not repent of the motion  
 „ which your selfe has made, of reducing  
 „ the Controversie between us to this short  
 „ Issue. But in case your minde be alter-  
 „ ed, upon the least intimation you shall  
 „ give me, that you doe but desire to have  
 „ it out, your desire shall prevaile with me  
 „ above all other reasons, and you shall  
 „ not faile to receive it with all convenient  
 „ speed “.

At the same time, he desires Mr. Knott  
 to give a previous answer to eleven Argu-  
 ments of Dr. Potter, which he had thought  
 fit to pass by. „ Only that my Answer,  
 „ *says he (o)*, may bee compleat, and that I (o) 391.  
 „ may have all my work together, and not  
 „ be troubled my selfe, nor enforc'd to  
 „ trouble you with after-reckonings, I would  
 „ first entreat you to make good your Pro-  
 „ mise of not *omitting to answer all the*  
 „ *particles of D. Potters book, which may*  
 „ *any*

„ to say, that Ch. Ma. (4) had in his hands your Book  
 „ twelue-months before it was published, which vpon  
 „ my certaine knowledg is most vntrue.) But vpon  
 „ carefull examination thereof, I finde that labour to  
 „ be needless “. But we must remember that Mr  
 Knott speaks thus confidently, in a Book publish'd in  
 1652, nine years after the Death of Mr. Chilling-  
 worth (5).

(4) That  
 is, *Charity*  
 main-  
 tain-  
 ed; or ra-  
 ther the  
 Author of  
 it, Mr.  
 Knott.  
 (5) See  
 Rem.  
 (NN).

„ *any way import*, and now at least to take  
 „ notice of some (as it seemes to me)  
 „ not unconsiderable passages of it, which  
 „ betweene your first and second Part, as it  
 „ were betweene two stooles, have beene  
 „ suffer'd hitherto to fall to the ground,  
 „ and not beene vouchsaf'd any answer  
 „ at all “.

He enumerates those passages, and then concludes in these words: „ All these parts,

(p) pag. 393. „ *says he (p)*, of *Doctor Potter's book*,  
 „ for reasons best known to your selfe, you  
 „ have dealt with, as the Priest and Levite  
 „ in the Gospell did with the wounded Sa-  
 „ maritan, that is, *only look't upon them and*  
 „ *pass'd by* : But now at least when you  
 „ are admonish't of it, that my Reply to  
 „ your second part (if you desire it,) may be  
 „ perfect, I would entreat you to take them  
 „ into your consideration, and to make  
 „ some shew of saying something to them,  
 „ lest otherwise the world should interpret  
 „ your obstinate silence a plaine confession  
 „ that you can say nothing “.

Having now given an Account of the historical, or rather personal, part of Mr. Chillingworth's Book, it may be expected I should say something of the Book it self.

And first, I must observe, that as Writers frequently complain (and often not without reason) that their Adversaries have misrepresented

represented their Arguments, or misreported their expressions: our Author to shew he had kept himself free from such an imputation, reprinted the first Part of Mr. Knott's Book intire, in his Answer. And the Jesuit having divided it into seven Chapters, he subjoyn'd a distinct and separate Answer to each Chapter, and likewise to the Preface.

Now, as to the Subject of the Book, or the Principles Mr. Chillingworth goes upon, they are suitable to his design, which, he declares in several places, is to vindicate, not any one particular Communion of Protestants, but the Protestants in general, from the aspersions and calumnies of the Jesuit. Accordingly, he asserts in his I. Chapter, that *Papists are uncharitable in condemning Protestants*: in the II, that *the Scripture, is the only Rule whereby to judge of Controversies*: III. that *no Church of one denomination is infallible*: IV. that *the Creed of the Apostles containes all necessary Points of meere belief*: V. that *the Religion of Protestants is a safer way to Salvation than the Religion of Papists*: VI. that *Protestants are not Heretiques*: and VII. that *they are not bound by the Charity which they owe to themselves, to re-unite themselves to the Roman Church*.

And this might be sufficient to give a notion

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notion of our Author's Principles. - However, I shall, for the further satisfaction of the Reader, set down here some few passages, as a specimen of his clear and masterly way of treating the matters before him.

What Mr. Chillingworth understands by the *Religion of Protestants*, he expresses

(q) Chapter VI. §. 56. thus: „ (q) When I say, the Religion of  
 „ Protestants, is in prudence to be preferr'd  
 „ before yours: as on the one side I doe  
 „ not understand by your Religion, the  
 „ doctrine of *Bellarmino* or *Baronius*, or  
 „ any other private man amongst you, nor  
 „ the Doctrine of the *Sorbon*, or of the  
 „ *Iesuits*, or of the *Dominicans*, or of any  
 „ other particular Company among you,  
 „ but that wherein you all agree, or pro-  
 „ fesse to agree, the *Doctrine of the Coun-  
 cell of Trent*: so accordingly on the other  
 „ side, by the *Religion of Protestants*, I  
 „ doe not understand the Doctrine of *Lu-  
 ther*, or *Calvin*, or *Melancthon*; nor the  
 „ confession of *Augusta*, or *Geneva*, nor  
 „ the *Catechisme of Heidelberg*, nor the  
 „ Articles of the Church of England, no  
 „ nor the *Harmony of Protestant Confessi-  
 ons*; but that wherein they all agree,  
 „ and which they all subscribe with a  
 „ greater Harmony, as a perfect rule of  
 „ their Faith and Actions, that is, The  
 „ *BIBLE*. The *BIBLE*, I say, The  
 „ *BIBLE*

∴

„ *Bible* only is the Religion of Pro-  
 „ testants (GG). Whatsoever else they be-  
 „ lieeve besides it, and the plaine, irrefra-  
 „ gable, indubitable consequences of it,  
 „ well may they hold it as a matter of O-  
 „ pinion, but as matter of Faith and Re-  
 „ ligion, neither can they with coherence  
 „ to their own grounds beleeve it them-  
 „ selves, nor require the beliefe of it of  
 „ others, without most high and most Schis-  
 „ maticall

(GG) *The Bible, I say, the Bible only, is the Religion of Protestants*]. What Mr. Chillingworth adds by way of illustration or consequence, viz. *Whatsoever else they beleeve besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of Opinion; but as matter of Faith and Religion, neither can they with coherence to their own grounds believe it themselves, nor require the beliefe of it of others, without most high and schismatical presumption*: this assertion, I say, is perfectly agreeable to the sense of the Church of England concerning the Sufficiency of the holy Scripture; as it appears by the VI<sup>th</sup>. Article of Religion, which declares, that the *Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may not be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation*. And as all Protestants agree in this with the Church of England, Mr. Chillingworth very justly affirms, that *the Bible only, is the Religion of Protestants*. The *Bible*, is the center of Unity of the Protestants; as the *Pope*, is the center of Unity of the

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„ maticall presumption. I for my part,  
 „ adds he, after a long (and as I verily  
 „ beleieve and hope,) impartiall search of  
 „ the true way to eternall happineſſe, doe  
 „ professe plainly that I cannot find any rest  
 „ for the sole of my foot, but upon this  
 „ Rock only. I see plainly and with mine  
 „ owne eyes, that there are Popes against  
 „ Popes, Councells against Councells, some  
 „ Fathers against others, the same Fathers  
 „ against themselves, a Consent of Fathers  
 „ of

Papists. And therefore this Principle of Mr. Chillingworth is universally receiv'd and acknowledged by the Protestants.

However Mr. Cressy is pleas'd to represent it as one of the *Novelties* (1), which Mr. Chillingworth hath introduced amongst them. " His second novelty, *says*

(1) See Rem. (DD).  
 (2) *Exo-  
mologesis*, &c; pag. 406, 407, of the 1. e-  
dit. and p. 297, 298, of the 2<sup>d</sup>.  
 " *he* (2), is *that* whereas the *Protestants* alwayes professe that the publicke Confessions of their Churches & faith, was indeeſe their owne faith, *that is*, such expressions plaine and indubitable as are in holy Scripture concerning ſuch pointes, or at least irrefragable consequences from Scripture, and therefore were to them as Scripture, because their ſence of Scripture; and whereas they reſpectively divided themſelves from the Communion of the Catholique and other particular Churches, because they would not ioyne with them in the beleife of Scripture explained in that ſence which their severall *Articles* import (and not because they refuſed to ſubmit to Scripture, which all professe to doe.) And Laſtly, whereas though they acknowledged Scripture to be the onely Rule of Faith, yet because it not having been written in forme of *Inſtitutions* or a *Ca-  
techisme*,

„ of one age against a Consent of Fathers of  
 „ another age, the Church of one age against  
 „ the Church of another age. Traditive inter-  
 „ pretations of Scripture are pretended, but  
 „ there are few or none to be found: No  
 „ Tradition but only of Scripture, can de-  
 „ rive it selfe from the fountaine, but may  
 „ be plainly prov'd, either to have been  
 „ brought in, in such an age after Christ;  
 „ or that in such an age it was not in. In

O 2 „ a word,

„ *tecbisme*, the necessary do&trines of Religion are dis-  
 „ persed uncertainly in the severall booke, difficulty  
 „ to be found out of them, and withall not so plainly  
 „ delivered but that there is neede of explication and  
 „ conciliation with other passages of Scripture that  
 „ feeme to contradict; for this reason each Church  
 „ compiled abridgments and *confessions* disposed orderly  
 „ and methodically, by which they signify to the world  
 „ how they understand Scripture: Mr. Chillingworth  
 „ on the contrary delivers their mind ioyntly for them  
 „ after a new way (which is his *second Novelty*) which  
 „ I will sett downe in his owne wordes: *By the Reli-* Cap. 6. pa.  
*gion of Protestants I doe not* (sayth he) *understand the* rag. 56.  
*doctrine of Luther or Calvin or Melanchton, nor the*  
*Confession of Augusta, or Geneva, nor the Catechisme*  
*of Heidelberg, nor the Articles of the Church of Eng-*  
*land, no nor the Harmony of Protestant Confessions:*  
*But that wherein they all agree, and which they all*  
*subscribe with a greater Harmony, as a perfect Rule of*  
*their faith and actions, that is The Bible, the Bible,*  
*I say the Bible only is the Religion of Protestants:*  
*Whatsoever else they beleive besides it, and the plaine,*  
*irrefragable indubitable consequences of it, well may*  
 „ *they*

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„ a word, there is no sufficient certaintie  
 „ but of Scripture only, for any consider-  
 „ ing man to build upon. This therefore,  
 „ and this only I have reason to beleeve:  
 „ This I will professe, according to this I  
 „ will live, and for this, if there be occa-  
 „ sion, I will not only willingly, but even  
 „ gladly loose my life, though I should be  
 „ sorry that Christians should take it from  
 „ me. Propose me any thing out of this  
 „ book,

„ *they hold it as a matter of Opinion, But as a matter of*  
 „ *Faith and Religion neither can they with coherence to*  
 „ *their owne groundes beleive it themselves, nor require*  
 „ *the beleife of it of others, without most high and most*  
 „ *Schismatical Presumption.* Thus farre Mr. Chilling-  
 „ worth. Now how farre other Protestants out of England,  
 „ pursues Mr. Cressy, will approove of this *new shift*  
 „ which bee ha's found out for them, and which, I am  
 „ sure, he ha's published without any commission from  
 „ them, I know not: But if *they* also iustify him in  
 „ this, all I can say is that *they* will make their party  
 „ much the stronger by it, and will likewise have rea-  
 „ son to pretend to almost primitive Antiquity, for if  
 „ all be of their body who, whatsoever their particular  
 „ tenents be, build their faith upon onely-Scripture in-  
 „ terpreted by each mans reason, then not onely all  
 „ Hæretiques of these times, but likewise almost all  
 „ Hæretiques since the Apostles time will be united in  
 „ the same *corporation.*

To which I answer, 1. That Mr. Chillingworth's  
 way, is in reality no new way, or no Novelty. For,  
 tho'

„ book, and require whether I beleeve it or  
„ no, and seeme it never so incomprehen-  
„ sible to humane reason, I will subscribe  
„ it with hand and heart, as knowing no  
„ demonstration can bee stronger than this,  
„ God hath said so, therefore it is true. In  
„ other things I will take no mans Libertie  
„ of judgement from him; neither shall any  
„ man take mine from me. I will think  
„ no man the worse man, nor the worse

O 3                   ,, Christian :

tho' Protestants have drawn up *Confessions* of Faith, or *Articles* of Religion, as their respective *sense of the Scripture*; and have digested them into the form of *Institutions* and *Catechismes*: yet in all their *Confessions*, or *Articles*, they declare that the *Scripture* is the only Rule of Faith, by which those *Confessions* themselves are to be tryed; and therefore Mr. Chillingworth setting up the *Bible*, as the *Religion of Protestants*, says no more than all Protestants acknowledge.

2. As to Mr. Cressy's objection, *viz.* that Mr. Chillingworth unites the *Hereticks* of all ages *in the same Corporation*; it amounts only to this, that all persons or communions that acknowledge no Rule of Faith but the *Scripture*, are, in Mr. Cressy's Opinion, *Hereticks*, that is, not *Papists*; and that if they mistake the sense of the best rule Christians can have, this may be justly imputed to them as a crime. But then, must we therefore submit to the Pope's fallible Authority, and lay aside the *Scripture*, or make it subservient to the Pope's *Decrees*, because some Christians have misunderstood it? Have those sacred Writings lost any thing of their perfection and sufficiency, are they no longer a perfect infallible

„ Christian: I will love no man the leſſe,  
 „ for differing in opinion from me. And  
 „ what measure I meat to others I expect  
 „ from them againe. I am fully assured  
 „ that God does not, and therefore that men  
 „ ought not to require any more of any  
 „ man than this, to beleeve the Scripture  
 „ to be Gods word, to endeavour to finde  
 „ the true ſenſe of it, and to live according  
 „ to it.

„ This

infallible Rule of our Faith, because ſome men have  
 miſtaken their meaning? To argue againſt the right uſe  
 of a thing, from the ill uſe ſome have made of it, is a  
 ſophiſtical way of reaſoning noted by all the Logi-  
 cians.

And here I am ſorry to find one of our moſt cele-  
 brated Divines, making the ſame objections with Mr.

(3) Scrip-  
 ture vindi-  
 cated from  
 the Objec-  
 tions of the  
 L<sup>d</sup> Bishop  
 of Bangor,  
 &c; Pre-  
 face, p.  
 xxii.

„ Crefsy. „ As to Mr. Chillingworth, ſays Dr. Hare (3),  
 „ he is confeſſedly an excellent Writer; but it may, I  
 „ think, with great truth be ſaid, that he was much a-  
 „ bler at pulling down than building up; towards which  
 „ little can be expeſted of a man who is by his own  
 „ arguments puſhed ſo home in the defence he would  
 „ make of Protestantism, that he hath nothing left, but  
 „ to cry out the BIBLE. The Bible, I ſay, the Bible is  
 „ the Religion of Protestants; and ſo ſay all the Heret-  
 „ ticks and Schismaticks that ever were.

Dr. Hare's firſt aſſerſion, that Mr. Chillingworth  
 was much abler at pulling down than building up, hath  
 been, I think, ſufficiently examin'd in another place (4).  
 This he imputes to Mr. Chillingworth's declarinḡ that  
 the BIBLE only is the Religion of Protestants. As if the  
 removing

„ This is, *pursues he* (r), the Religion <sup>(r)</sup> Ibid.  
 „ which I have chosen after a long delibe- <sup>§. 57.</sup>  
 „ ration, and I am verily perswaded that I  
 „ have chosen wisely, much more wisely  
 „ than if I had guided my selfe according to  
 „ your Churches authoritie. For the Scrip-  
 „ ture being all true, I am secur'd by be-  
 „ leeving nothing else, that I shall beleevve  
 „ no falsehood as matter of Faith. And if  
 „ I mistake the sense of Scripture, and so

O 4 <sup>„</sup> fall

removing the rubbish with which wanton or wicked men had almost buried the edifice of Christianity, were pulling down the edifice it self! The Doctor next intimates, that Mr. Chillingworth not being able to *defend* the *Protestant Religion* otherwise, was forced to retreat to the *Scripture*, the usual shift and resort of *all Hereticks and Schismaticks*. But have *Hereticks* and *Schismaticks* nothing in common with other men, which is good? or doth any thing loose its good qualities, the instant they make use of it? Is Reason no longer the rule of human actions, because all men appeal to it, and weak or mad men pretend to be govern'd by it? Or ought the *Scripture* to cease to be the Religion of *Protestants* because *Hereticks* and *Schismaticks* say likewise that it is agreeable to their notions? And since *Protestants* utterly deny the *Infallibility* of the *Church of Rome*, as well as of *Councils, Fathers, and Tradition*; and do not pretend themselves to any *infallible Authority*; what have they left for the foundation of their *Faith*, but the *infallible Authority* of the *Scripture*? Therefore, they, as well as Mr. Chillingworth, are reduced to the **BIBLE**, and must *cry out* with him the **BIBLE**: *the Bible only is the Religion of Protestants.*

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„ fall into errore, yet am I secure from  
 „ any danger thereby, if but your groundes  
 „ be true: because endeavouring to finde  
 „ the true sense of Scripture, I cannot but  
 „ hold my errore without pertinacy, and  
 „ be readie to forsake it when a more true  
 „ and a more probable sense shall appere  
 „ unto mee. And then all necessarie truth  
 „ being, as I have prov'd, plainly set downe  
 „ in Scripture, I am certain by beleeving  
 „ Scripture, to beleieve all necessarie Truth:  
 „ And he that does so, if his life be answer-  
 „ able to his faith, how is it possible he  
 „ should faile of Salvation?

Mr. Knott urged some arguments to prove the necessity of a visible Judge of Controversies; and among other things objected that in Civil Societys, it is *very necessary, that, besides the Law-maker speaking in the Law, there should be other Judges to determine Civil and Criminal Controversies, and to give every Man that justice which the Law allows him*; Mr. Chillingworth grants it: but at the same time observes, that the Argument his Adversary draws from hence, to shew the necessity of a visible Judge in Controversies of Religion, is sophistical (HH).

Mr.

(HH). Mr. Chillingworth shews that the Argument his adversary draws from hence is sophistical]. „ *The*

Mr. Knott having put this question in his Preface, *How can Lutherans, Calvinists, Zuinglians, and all the rest of disagreeing Protestants, hope for salvation, since some*  
*of*

„ *Law-maker*, says he (1), *speaking in the Law*, I grant (1) Chap.  
„ it, is no more easily understood than the Law it selfe, II. §. 13.  
„ for his speech is nothing else but the Law: I grant it ~~—~~<sup>23</sup>.  
„ very necessary, that besides the *Law-maker* speaking in  
„ the Law, there shoulde be other *Judges* to determine Ci-  
„ vill and Criminall Controversies, and to give every man  
„ that *Justice* which the Law allowes him. But your  
„ Argument drawne from hence to shew a necessity of  
„ a *Visible Judge* in Controversies of Religion, I say  
„ is Sophisticall: and that for many Reasons.

„ First, Because the variety of Civill cases is infinite,  
„ and therefore there cannot be possibly Lawes enough  
„ provided for the determination of them: and there-  
„ fore there must be a Judge to supply out of the Prin-  
„ ciples of Reason the interpretation of the Law where  
„ it is defective. But the Scripture (we say) is a per-  
„ fe&t Rule of Faith, and therefore needs no supply  
„ of the defects of it.

„ Secondly, To execute the Letter of the Law, ac-  
„ cording to rigor, would be many times unjust, and  
„ therefore there is need of a Judge to moderate it;  
„ whereof in Religion there is no use at all.

„ Thirdly, In Civill and Criminall causes the par-  
„ ties have for the most part so much interest, and very  
„ often so little honesty, that they will not submit to a  
„ Law though never so plaine, if it be against them;  
„ or will not see it to be against them, though it be so  
„ never so plainly; whereas if men were honest, and  
„ the Law were plaine and extended to all cases, there  
„ would

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*of them must needs erre against some Truth testified by God?* our Author answers thus:

„ The most disagreeing Protestants that are,  
 „ *says he (s)*, yet thus so far agree; 1. That  
 „ these

(s) *The Answer to the Preface,*  
 §. 26.

„ would be little need of Judges. Now in matters of Religion, when the Question is, whether every man be a fit Judge and chooser for himselfe, we suppose men honest, and such as understand the difference between a Moment and Eternity. And such men we conceive, will think it highly concernes them to be of the true Religion, but nothing at all that this or that Religion should be the true. And then we suppose that all the necessary points of Religion are plaine and easie, and consequently every man in this cause to be a competent Judge for himselfe; because it concernes himselfe to judge right as much as eter-nall happinesse is worth. And if through his own default he judge amisse, he alone shall suffer for it.

„ Fourthly, In Civill Controversies we are obliged only to externall passive obedience, and not to an internal and active. We are bound to obey the sentence of the Judge, or not to resist it, but not alwayes to beleieve it just. But in matters of Religion, such a Judge is required whom we should be obliged to beleieve, to have judged right. So that in Civill Controversies every honest understanding man is fit to be a Judge; But in Religion none but he that is infallible.

„ Fifthly, In Civill Causes there is meanes and power, when the Judge hath decreed to compell men to obey his sentence: otherwise, I beleieve Lawes alone, would be to as much purpose for the ending of differences,

„ these Bookes of Scripture which were  
„ never doubted of in the Church, are the  
„ undoubted Word of God, and a perfect  
„ rule of faith. 2. That the sense of them,  
„ which

„ ferences, as Lawes and Judges both. But all the  
„ power in the world is neither fit to convince, nor  
„ able to compell a mans conscience to consent to any  
„ thing. Worldly terrour may prevale so far as to  
„ make men professe a Religion which they beleeve  
„ not, (such men I meane, who know not that there is  
„ a Heaven provided for Martyrs, and a Hell for those  
„ that dissemble such Truths as are necessary to be pro-  
„ fessed:) But to force, either any man to beleeve what  
„ he beleives not, or any honest man to dissemble what  
„ he does beleeve (if God commands him to professe  
„ it,) or to professe what he does not beleeve, all the  
„ Powers in the World are too weak, with all the  
„ Powers of Hell to assist them.

„ Sixthly, In Civill Controversies the case cannot  
„ be so put, but there may be a Judge to end it, who  
„ is not a party : In Controversies of Religion, it is in  
„ a manner impossible to be avoided but the Judge must  
„ be a party. For this must be the first, whether he be  
„ a Judge or no, and in that he must be a party. Sure  
„ I am, the Pope, in the Controversies of our time, is  
„ a chiefe party ; for it highly concernes him, even as  
„ much as his Popedom is worth, not to yeeld any  
„ one point of his Religion to be erroneous. And he  
„ is a man subiect to like passions with other men.  
„ And therefore wee may justly decline his sentence,  
„ for feare temporall respects should either blinde his  
„ judgement, or make him pronounce against it.

„ Seaventhly,

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„ which God intended, whatsoever it is, is  
 „ certainly true. So that they beleeve im-  
 „ plicitely even those very Truths against  
 „ which they erre; and why an implicite  
 „ faith

„ Seaventhly, In Civill Controversies, it is impossi-  
 „ ble *Titus* should hold the land in question and *Sem-  
 „ pronius* too: and therefore either the Plaintiffe must  
 „ injure the Defendant, by disquieting his Possession,  
 „ or the Defendant wrong the Plaintiffe by keeping his  
 „ right from him. But in Controversies of Religion  
 „ the Case is otherwise. I may hold my opinion and  
 „ do you no wrong, and you yours and do me  
 „ none. Nay we may both of us hold our opinion;  
 „ and yet doe our selves no harme; provided, the dif-  
 „ ference be not touching any thing necessary to salva-  
 „ tion, and that we love truth so well, as to be dili-  
 „ gent to informe our Conscience, and constant in  
 „ following it.

„ Eighthly, For the deciding of Civill Controver-  
 „ sies men may appoint themselves a judge. But in  
 „ matters of Religion, this office may bee given to  
 „ none but whom God hath designed for it: who doth  
 „ not alwayes give us those things which wee conceive  
 „ most expedient for our selves.

„ Ninthly, and Lastly, For the ending of Civill  
 „ Controversies, who does not see it is absolutely ne-  
 „ cessary, that not only Judges should be appointed,  
 „ but that it should be known and unquestioned who  
 „ they are: Thus all the Judges of our Land are known  
 „ men, knowne to be Judges, and no man can doubt  
 „ or question, but these are the Men. Otherwise if it  
 „ were a disputable thing, who were these Judges, and  
 „ they had no certaine warrant for their Authority,  
 „ but

„ faith in Christ and his Word, should not  
„ suffice as well as an implicite faith in  
„ your Church? I have desired to be resol-  
„ ved by many of your Side, but never  
„ could. 3. That they are to use their best  
„ endeavours to beleieve the Scripture in  
„ the true sense, and to live according to  
„ it. This if they performe (as I hope ma-  
„ ny on all Sides doe) truly and sincerely,  
„ it is impossible but that they should be-  
„ , leue

„ but only some Topicall congruities, would not  
„ any man say such Judges, in all likelihood,  
„ would rather multiply Controversies, than end  
„ them? So likewise if our Saviour, the King of  
„ Heaven, had intended that all Controversies in Reli-  
„ gion should be by some Visible Judge finally deter-  
„ mined, who can doubt, but in plain termes he would  
„ have expressed himselfe about this matter? He would  
„ have said plainly, *The Bishop of Rome I have appoint-  
„ ed to decide all emergent Controversies.* For that our  
„ Saviour designed the *Bishop of Roine* to this Office,  
„ and yet would not say so, nor cause it to be writ-  
„ ten—*ad Rei memoriam*—by any of the *Evange-  
„ lists* or *Apostles*, so much as once; but leave it to be  
„ drawn out of uncertain Principles, by thirteen or  
„ fourteen more uncertain Consequences, He that can  
„ beleieve it, let him.

„ All these Reasons, I hope will convince you, that  
„ though wee have, and have great necessity of Judges  
„ in Civill and Criminall causes: yet you may not con-  
„ clude from thence, that there is any publique autho-  
„ rized Judge to determine Controversies in Religion,  
„ nor any necessity there should be any.

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„ leeve aright in all things necessary to  
 „ salvation ; that is, in all those things  
 „ which appertain to the Covenant between  
 „ God and man in Christ, for so much, is  
 „ not only plainly but frequently contained  
 „ in Scripture (HHΔ). And beleeving a-  
 „ right touching the Covenant, if they for  
 „ their parts perform the condition requir-  
 „ ed of them, which is sincere obedience,  
 „ why should they not expect that God will  
 „ performe

(HHΔ) *All those things which appertain to the Covenant between God and Man in Christ are not only plainly but frequently contained in Scripture.*] Mr. Knott having an-  
 inadverted upon Archbishop Usher, for saying, *That in those Propositions which without all controuersy are uni- uersally received in the whole Christian world, so much Truth is contained, as being joyned with holy Obedience, may be sufficient to bring a man to euerlasting saluation;* *Neither have we cause to doubt, but that as many as walk according to this Rule (neither ouerthrowing that which they haue builded, by superinducing any damnable heresies thereupon, nor otherwise vitiating their holy fayth, with a lewd and wicked conuersation) peace shall be upon them, and upon the Israel of God:* Mr. Chilling-  
 worth answers, among other things, that „ the say-

(1) Chap. „ ing (1) of that most learned Prelate, and excellent  
 IV. §. 39, „ man, the *Arch-Bishop of Armach*, is . . . as great, and  
 40. „ as good a Truth, and as necessary for these miserable  
 „ times, as possibly can be uttered. For this is most  
 „ certain, and I beleeve you will easily grant it, that  
 „ to reduce Christians to Unity of Communion, there  
 „ are but two waies that may be conceived probable:  
 „ The one, by taking away diversity of Opinions  
 „ touching

„ performe his promise and give them sal-  
„ vation? For, as for other things which  
„ lie without the Covenant, and are there-  
„ fore lesse necessary, if by reason of the  
„ seeming conflict which is oftentimes be-  
„ tween Scripture and Reason, and Au-  
„ thority on the one Side, and Scripture,  
„ Reason, and Authority on the other; if  
„ by reason of the variety of tempers, abi-  
„ lities, educations, and unavoidable pre-  
„ judices,

„ touching matters of Religion: The other, by shew-  
„ ing that the diversity of Opinions, which is among  
„ the severall Sects of Christians, ought to be no hin-  
„ derance to their Unity in Communion.

„ Now the former of these is not to be hoped for with-  
„ out a miracle, unlesse that could be done, which is  
„ impossible to be performed, though it be often pre-  
„ tended; that is, unlesse it could be made evident to  
„ all men, that God hath appointed some visible Judge  
„ of Controversies, to whose judgment all men are  
„ to submit themselves. What then remains, but that  
„ the other way must be taken, and Christians must be  
„ taught to set a higher value upon these high Points  
„ of Faith and Obedience wherein they agree, than  
„ upon these matters of lesse moment wherein they  
„ differ, and understand that agreement in those, ought  
„ to be more effectuall to joyne them in one Commu-  
„ nion, than their difference in other things of lesse  
„ moment to divide them? When I say, *in one Com-*  
*„ munion*, I meane, in a common Profession of those  
„ Articles of Faith, wherein all consent: A joyn-  
„ worship of God, after such a way as all esteem law-

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judices, whereby mens understandings are  
 variously formed and fashioned, they do  
 embrace severall Opinions, whereof some  
 must be erroneous ; to say that God will  
 damn them for such Errors, who are lo-  
 vers of Him, and lovers of Truth, is to  
 rob man of his comfort, and God of his  
 goodness ; is to make Man desperate, and  
 God a Tyrant. *But they deny Truths*  
*testified by God, and therefore shall be*  
*,, damned.*

full ; and a mutuall performance of all those works  
 of Charity, which Christians owe one to another.  
 And to such a Communion what better inducement  
 could be thought of, than to demonstrate that what  
 was universally beleaved of all Christians, if it were  
 joyned with a love of truth, and with holy obedience,  
 was sufficient to bring men to heaven ? For why  
 should men be more rigid than God ? Why should  
 any error exclude any man from the Churches Com-  
 munion, which will not deprive him of eternal Sal-  
 vation ? Now that Christians doe generally agree in  
 all those Points of Doctrine, which are necessary to  
 Salvation, it is apparent, because they agree with one  
 accord, in beleeving all those Books of the Old and  
 New Testament, which in the Church were never  
 doubted of to be the undoubted Word of God. And  
 it is so certain that in all these Books, all necessary  
 Doctrines are evidently contained, that of all the  
 foure Evangelists this is very probable, but of S.  
 Luke most apparent, that in every one of their Books  
 they have comprehended the whole substance of the  
 Gospell of Christ. For what reason can be imagin-  
 , , ed,

„ damned. Yes, if they knew them to be  
„ thus testified by him, and yet would de-  
„ ny them, that were to give God the lye,  
„ and questionlesse damnable. But if you  
„ should deny a truth which God had testi-  
„ fied but only to a man in the *Indies*, (as  
„ I said before) and this testification you  
„ had never heard of, or at least had no suf-  
„ ficient reason to beleieve that God had so  
„ testified, would not you think it a hard  
„ „ case

„ ed, that any of them should leave out any thing  
„ which he knew to be necessary, and yet (as appar-  
„ ently all of them have done) put in many things  
„ which they knew to be onely profitable and not ne-  
„ cessary? What wise and honest man that were now  
„ to write the Gospell of Christ, would do so great a  
„ work of God after such a negligent fashion? Sup-  
„ pose *Xaverius* had been to write the Gospell of Christ  
„ for the Indians, thinke you he would have left out  
„ any Fundamentall Doctrine of it? If not, I must  
„ beseech you to conceive as well of *S. Matthew*, and  
„ *S. Mark*, and *S. Luke*, and *S. John*, as you do of *Xa-  
verius*. Besides, if every one of them have not in  
„ them all necessary Doctrines, how have they com-  
„ pleyed with their own designe, which was, as the ti-  
„ tles of their Bookes shew, to write the *Gospell of  
Christ*, and not a part of it? Or how have they not  
„ deceived us, in giving them such titles? By the whole  
„ Gospell of Christ, I understand not the whole His-  
„ tory of Christ, but all that makes up the Covenant  
„ between God and man. Now if this be wholly con-  
„ tained in the Gospell of *S. Marke* and *S. John*, I be-  
„ „ lieve

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„ case to be damned for such a deniall ?  
 „ Yet consider I pray a little more attentive-  
 „ ly the difference between them, and you  
 „ will presently acknowledge, the question  
 „ between them is not at any time, or in  
 „ any thing, Whether God sayes true or  
 „ no ? or whether he sayes this or no ? But  
 „ supposing he sayes this, and sayes true,  
 „ whether he meanes this or no ? As for  
 „ example, between *Lutherans*, *Calvinists*,  
 „ and

„ beeieve every considering man will bee inclinable to  
 „ beleeveth that then without doubt, it is contained, with  
 „ the advantage of many other very profitable things,  
 „ in the larger Gospels of S. *Matthew* and S. *Luke*.

He shews afterwards, that *all that makes up the Covenant between God and Man*, is wholly contained in either of the Gospels of *St. Marke*, and *St. John*; and proceeds thus:

(2) Ibid.  
§. 43.

„ This which (2) hath been spoken (I hope) is e-  
 „ nough to justify my undertaking to the full, that it  
 „ is very probable that every one of the foure Evangelists  
 „ hath in his Book the whole substance, all the necessary  
 „ parts of the Gospell of Christ. But for S. *Luke*, that he hath written such a perfect Gospell,  
 „ in my judgement it ought to bee with them that  
 „ beeieve him, no maner of question. Consider first the  
 „ introduction to his Gospell, where he declares what  
 „ he intends to write, in these words, *For as much as*  
 „ *many have taken in hand to set forth in order a declaration of those things, which are most surely beleaved*  
 „ *amongst us, even as they delivered unto us, which from the beginning were eye-witnesses, & Ministers of the*  
 „ *Word,*

„ and *Zwinglians*, it is agreed that Christ  
„ spake these words, *This is my Body* ;  
„ and that whatsoever he meant in saying  
„ so is true: But what he meant and how  
„ he is to be understood, that is the que-  
„ stion. So that though some of them de-  
„ ny a Truth by God intended, yet you  
„ can with no Reason or Justice accuse  
„ them of denying the truth of Gods Tes-  
„ timony, unless you can plainly shew that

P 2

„ God

„ *Word, it seemed good to me also, having had perfect*  
„ *understanding of things from the first, to write to thee*  
„ *in order, most excellent Theophilus, that thou mightest*  
„ *know the certainty of those things wherein thou haſt*  
„ *been instructed.* Adde to this place, the entrance to  
„ *his History of the Acts of the Apostles: The former*  
„ *Treatise have I made, O Theophilus, of all that Iesuſ*  
„ *began both to doe and teach, untill the day in which he*  
„ *was taken up.* Weigh well these two places, and  
„ then answer me freely and ingenuously to these de-  
„ mands. 1. Whether S. Luke doth not undertake the  
„ very same thing which hee fayes, *many had taken in*  
„ *hand?* 2. Whether this were not to set forth in or-  
„ der, *a declaration of those things which are most surely*  
„ *beleeved amongſt Christians?* 3. Whether the whole  
„ *Gospell of Christ, and every necessary Doctrine of*  
„ *it, were not surely beleeved among Christians?* 4.  
„ Whether they which were *Eye-witnesſes and Mini-*  
„ *ſters of the Word from the beginning, delivered not*  
„ *the whole Gospell of Christ?* 5. Whether hee doth  
„ not undertake to write in order these things *whereof*  
„ *hee had perfect understanding from the first?* 6. Whe-  
„ *ther, theſe*

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„ God hath declared, and that plainly and  
 „ clearly, what was his meaning in these  
 „ words. I say *plainly and clearly*. For  
 „ he that speakes obscurely and ambiguous-  
 „ ly, and no where declares himselfe plain-  
 „ ly, surc he hath no reason to bee much  
 „ offended if he be mistaken. When there-  
 „ fore you can shew, that in this and all  
 „ other their Controversies, God hath inter-  
 „ posed his Testimony on one Side or o-  
 „ ther;

„ ther hee had not perfect understanding of the whole  
 „ Gospell of Christ? 7. Whether hee doth not under-  
 „ take to write to *Theophilus* of all those things *where-*  
 „ *in he had been instructed*? 8. And whether he had  
 „ not been instructed in all the necessary parts of the  
 „ Gospell of Christ? 9. Whether in the other Text, *All*  
 „ *things which Iesus began to doe and teach*, must not at  
 „ least imply, all the Principall and necessary things?  
 „ 10. Whether this be not the very interpretation of  
 „ your Rhemish Doctors, in their Annotation upon  
 „ this place? 11. Whether all these Articles of the  
 „ Christian faith, without the beleefe whereof, no man  
 „ can be saved, be not the Principall and most necef-  
 „ sary things which *Iesus* taught? 12. And lastly,  
 „ whether many things which *S. Luke* hath wrote in  
 „ his Gospell, bee not lesse principall, and lesse necef-  
 „ sary than all and every one of these? When you  
 „ have well considered these proposals, I beleeve you  
 „ will bee very apt to thinke (if *S. Luke* be of credit  
 „ with you) That all things necessary to salvation, are  
 „ certainly contained in his writings alone. And from  
 „ hence you will not choose but conclude, that seeing  
 „ all

„ ther ; so that either they doe see it, and  
„ will not ; or were it not for their own  
„ voluntary and avoidable fault, might &  
„ should see it and doe not ; let all such  
„ Errors be as damnable as you please to  
„ make them. In the mean while, if they  
„ suffer themselves neither to bee betrayed  
„ into their Errors, nor kept in them by  
„ any sin of their will ; if they doe their  
„ best endeavour to free themselves from  
„ all Errors, and yet faile of it through  
„ humane frailty ; so well am I perswaded  
„ of the goodness of God, that if in me  
„ alone, should meet a confluence of all  
„ such Errors of all the Protestants in the  
„ World, that were thus qualified, I should

P 3

„ not

„ all the Christians in the world, agree in the beieefe  
„ of what S. Luke hath written, and not only so, but  
„ in all other Bookes of Canonicall Scripture, which  
„ were never doubted of in and by the Church, the  
„ Learned Arch-Bishop had very just and certain ground  
„ to say, *That in these Propositions, which without Con-*  
„ *troversie are universally received in the whole Christi-*  
„ *an world, so much truth is contained, as being joyned*  
„ *with holy obedience, may be sufficient to bring a man*  
„ *to everlasting Salvation ; and that we have no cause to*  
„ *doubt, but that as many as walk according to this rule,*  
„ *neither overthowing that which they have builded, by*  
„ *superinducing any damnable Heresie thereupon, nor*  
„ *otherwise vitiating their holy Faith, with a lewd and*  
„ *wicked conversation, peace shall be upon them, and up-*  
„ *on the Israel of God.*

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„ not be so much afraid of them all, as I  
 „ should be to ask pardon for them, &c.

Dr. Potter had asserted, that *the Creed of the Apostles is a sufficient summary or Catalogue of fundamentalls*; whereupon our Jesuit objected that, because *not to beleeve the Articles of the Creed in the true sense is damnable, therefore it is frivilous to say the Creed containes all Fundamentalls, without specifying in what sense the Articles of it are fundamentall*; to which Mr. Chillingworth returns the following Answer: „ I an-

(t) Chap. IV. §. 16. „ swer, says he (t), that you find fault with D. Potter for his Vertues: you are offend-  
 „ ed with him for not usurping the Autho-  
 „ rity which he hath not; in a word, for  
 „ not playing the Pope. Certainly if Pro-  
 „ testants be faulty in this matter, it is for  
 „ doing it too much, and not too little.  
 „ This presumptuous imposing of the sen-  
 „ ses of men upon the words of God, the  
 „ speciall senses of men upon the generall  
 „ words of God, and laying them upon  
 „ mens consciences together, under the c-  
 „ quall penaltie of death, and damnation;  
 „ this Vaine conceit that we can speak of  
 „ the things of God, better than in the  
 „ word of God: This Deifying our owne  
 „ Interpretations, and Tyrannous inforcing  
 „ them upon others; This restraining of the  
 „ word of God from that latitude and ge-  
 „ nerality, and the understandings of men  
 „ from

„ from that liberty, wherein Christ and  
 „ the Apostles left them, <sup>a</sup> is, and hath been  
 „ the onely fountaine of all the Schismes  
 „ of the Church, and that which makes  
 „ them immortall: the common incendi-  
 „ ary of Christendome, and that which (as  
 „ I said before) teares into pieces, not the  
 „ coat, but the bowels, and members of  
 „ Christ: *Ridente Turcâ nec dolente Iudeo.*  
 „ Take away these Wals of separation, and  
 „ all will quickly be one. Take away  
 „ this *Persecuting, Burning, Cursing, Damn-*  
 „ *ing* of men for not subcribing to the  
 „ *words of men*, as the words of God; Re-  
 „ quire of Christians onely to beleeve Christ,  
 „ and to call no man Master but him one-  
 „ ly; Let those leave claiming Infallibility  
 „ that have no title to it, and let them that  
 „ in their words disclaime it, disclaime it  
 „ likewise in their actions. In a word, take  
 „ away Tyrannie, which is the Devils in-  
 „ strument to support errors, and supersti-  
 „ tions, and impieties, in the severall parts  
 „ of the world, which could not otherwisc  
 „ long withstand the power of Truth, I say  
 „ take away Tyrannie, and restore Christi-  
 „ ans to their just and full liberty of cap-  
 „ tivating their understanding to Scripture  
 „ onely, and as Rivers when they have a  
 „ free passage, runne all to the Ocean, so  
 „ it may well be hoped by Gods blesing,  
 „ that Universall Liberty thus moderated,

<sup>a</sup> This  
perswas-  
on is no  
singularity  
of mine,  
but the  
doctrine  
whith I  
have learn-  
ed from  
Divines  
of great  
learning  
and judg-  
ment. Let  
the Reader  
be pleased  
to peruse  
the sea-  
venth  
book of  
*Acont. de  
Strat. Si-  
tane.* And  
*Zanch.* his  
last *Oration*  
delivered  
by him af-  
ter the  
composing  
of the dif-  
cord be-  
tweene  
him and  
*Amerba-  
chius*, and  
he shall  
confesse as  
much.

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„ may quickly reduce Christendome to  
 „ Truth and Unitie. These thoughts of  
 „ peace (I am perswaded) may come from  
 „ the God of peace, and to his blessing I  
 „ commend them.

Mr. Knott speaking of *Luther and our Reformers*, said, that they *indeavoured to force the society whereof they were parts to be healed and reformed as they were; and if it refused, they did, when they had power, drive them away, even their superiors both Spirituall and Temporall as is notorious*: but this being but a bare assertion; „ The „ proofes hereof, says Mr. Chillingworth  
 (in Chap. „ (ii), are wanting, and therefore I might  
 V, §. 96. „ defer my answere untill they were pro- „ duced; yet take this before hand: If they „ did so, then herein, in my opinion, they „ did amisse; for I have learnt from the „ ancient Fathers of the Church, that *na- „ thing is more against Religion than to force Religion*; and of S. Paul, the *wea- „ pons of the Christian warfare are not car- „ nall*. And great reason, For humane vi- „ olence may make men counterfeit, but can- „ not make them beleeve, and is therefore „ fit for nothing but to breed forme with- „ out, and Atheisme within. Besides, if „ this means of bringing men to embrace „ any Religion were generally used (as if „ it may be justly used in any place by „ those that have power, and thinke they „ have

„ have truth, certainly they cannot with  
„ reason deny but that it may be u-  
„ sed in every place, by those that have  
„ power as well as they, and think they  
„ have truth as well as they,) what could  
„ follow but the maintenance perhaps of  
„ truth, but perhaps only of the profession  
„ of it in one place, and the oppression of  
„ it in a hundred? What will follow from  
„ it but the preservation peradventure of  
„ unity, but peradventure only of unifor-  
„ mity in particular States and Churches;  
„ but the immortalizing the greater and  
„ more lamentable divisions of Christen-  
„ dome and the world? And therefore what  
„ can follow from it, but perhaps in the  
„ judgement of carnall policie, the tempo-  
„ ral benefit and tranquility of temporall  
„ States and Kingdomes, but the infinite  
„ prejudice, if not the desolation of the  
„ Kingdome of Christ? And therefore it  
„ well becomes them who have their por-  
„ tions in this life, who serve no higher  
„ State than that of *England*, or *Spaine*, or  
„ *France*, nor this neither any further than  
„ they may serve themselves by it; who  
„ think of no other happinesse but the pre-  
„ servation of their owne fortunes and tran-  
„ quility in this world; who think of no  
„ other means to preserve States, but hu-  
„ mane power and Machivillian policie,  
„ and beleeve no other Creed but this, *Regi*

„ aut.

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*„ aut Civitati imperium habenti nihil in-  
„ justum, quod utile!* Such men as these it  
„ may become to maintaine by worldly  
„ power and violence their State instrument,  
„ Religion. For if all be vaine and false,  
„ (as in their judgement it is) the present  
„ whatsoever, is better than any, because it  
„ is already settled: and alteration of it  
„ may draw with it change of States, and  
„ the change of State the subversion of  
„ their fortune. But they that are indeed  
„ servants and lovers of Christ, of truth,  
„ of the Church, and of mankind, ought  
„ with all courage to oppose themselves a-  
„ gainst it, as a common enemy of all these.  
„ They that know there is a King of Kings,  
„ and Lord of Lords, by whose will and  
„ pleasure Kings and Kingdomes stand and  
„ fall, they know, that to no King or State  
„ any thing can bee profitable which is un-  
„ just; and that nothing can bee more evi-  
„ dently unjust, than to force weake men  
„ by the profecion of a Religion which  
„ they beleieve not, to loose their owne  
„ eternall happiness, out of a vaine and  
„ needless feare, lest they may possibly di-  
„ sturb their temporall quietnesse. There  
„ being no danger to any state from any  
„ mans opinion; unless it be such an op-  
„ nion by which disobedience to authori-  
„ ty, or impiety is taught or licenc'd, which  
„ sort, I confess may justly be punished as

„ well

„ well as other faults ; or unlesse this fan-  
„ guinary doctrine be joyn'd with it, that  
„ it is lawfull for him by humane violence  
„ to enforce others to it. Therefore if  
„ Protestants did offer violence to other  
„ mens consciences and compell them to  
„ embrace their Reformation, I excuse them  
„ not : much lesse if they did so to the sa-  
„ cred Persons of Kings, and those that  
„ were in authority over them, who ought  
„ to be so secur'd from violence, that even  
„ their unjust and tyrannous violence, though  
„ it may be avoided (according to that of  
„ our Saviour, *When they persecute you in  
one City fly into another,*) yet may it not  
„ be resisted by opposing violence against  
„ it. Protestants therefore that were guilty  
„ of this crime are not to be excus'd, and  
„ blessed had they beene had they chosen  
„ rather to be Martyrs than murderer's, and  
„ to die for their religion rather than to  
„ fight for it.

Then he shews how impertinent and ridiculous was such an accusation, in the mouth of a Papist. „ But of all the men  
„ in the world, *says he*, you are most un-  
„ fit to accuse them hercof, against whom  
„ the soules of the Martyrs from under the  
„ Altar cry much lowder than against all  
„ their other Persecutors together : Who  
„ for these many ages together have daily  
„ sacrificed *Hecatombes* of innocent Chri-  
„ stians,

Christians, under the name of Heretiques, to your blind zeale and furious superstition. Who teach plainly, that you may propagate your Religion whensoever you have power by deposing of Kings and invasion of Kingdomes, and think when you kill the adversaries of it, you *doe God good service*. But for their departing corporally from them, whom mentally they had forsaken: For their forsaking the externall Communion and company of the unreformed part of the Church, in their superstitions and impieties: thus much of your accusation we embracce and glory in it; And say though some Protestants might offend in the manner or degree of their separation, yet certainly their separation it selfe was not Schismatical, but innocent, and not only so, but just and necessary.

And this may serve, to give the Reader a taste of Mr. Chillingworth's Principles, style, and manner of arguing. His Book was receiv'd with a general applause: and what perhaps never happen'd to any other Controversial Work of that bulk, two Editions of it were publish'd within less than five Months (x); and it hath been reprinted

(x) See

Rem. (II).

several times, since the Restoration (II).

On

(II) *Two editions of it were publish'd within less than five months, and it hath been reprinted several times since*

On the other side, Mr. Knott seeing that he had not been able to deterr Mr. Chillingworth from publishing his Answer, tryed once more to prejudice the Publick against it, wherein he was seconded by some other Jesuits. I shall give here an account of these pieces, which are now very scarce.

In the year 1638, Mr. Knott put out a Pamphlet, intitled, *Christianity maintained. Or a Discouery of sundry Doctrines tending*

*the Restoration*]. The quick sale of a Book, and especially of a Book of Controversy, *in folio*, is a good proof that the Author hit the taste of his time. And yet upon a change of that taste or humour, the Book may never come to a second edition, and be neglected, tho' sometimes undeservedly. But when after frequent impressions of such a work, it is still much enquired after; if this be not a certain demonstration, it is, at least, a high presumption, of the excellency of that performance. And this is the case of Mr. Chillingworth's Book, and will continue so, as long as sense, reason, and Protestant Liberty, are preserved in England. I shall give here an account of the several Editions of it.

1. The first was printed at Oxford, in the year 1638, as the title tells us; but besides that it is usual to Booksellers, when they put out a Book towards the latter end of the year, to prefix before it the date of the year ensuing; that edition must certainly have been printed, and even publish'd some time before the year 1638. For the *imprimatur* of the second edition is dated *Feb. 6. 1637*, and supposing the first was publish'd the 1. day of January,

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ing to the Ouerthroe of the Christian Religion: contayned in the Answere to a Booke entituled, Mercy and Truth, or Charity maintayned by Catholiques (y). And here he charges Mr. Chillingworth with the ouerthroe of Christian Religion, because he oppos'd the Principles of the Church of Rome! But, after all, he says no more here, than what he had affirm'd in his former Pamphlet, that the *infallible Authority of*

(y) Printed at St. Omer, in 4° pagg. 86.

January, it must then have been very near sold off, in five weeks time; which is hardly credible. Besides, it appears by Mr. Lacy's Book call'd *The Church conquerant over human Wit* (1), that the second edition was publish'd in April 1638: for, he refers to that edition in his Book, and at the same time, tells us in the Advertisement, that it was to the last word and syllable thereof, reviewed, and ready for the print long since, euen in April of this yeere 1638.

(1) Printed in 1638. See Rem. (LL).

2. The second edition, came out at London, with some few small improvements, in the year 1638, with the *imprimatur* of Dr. Samuel Baker, Chaplain to Dr. Juxon then Bishop of London, dated Feb. 6. 1638, as I have observed already. All the subsequent editions have been likewise printed at London.

3. The third edition, was publish'd in 1664, being licens'd by Dr. Stradling (2), Chaplain to Dr. Sheldon, who had been translated from the See of London to that of Canterbury. To that edition were added some Pieces of Mr. Chillingworth, *viz.* the *Apostolical Institution of Episcopacy, and Nine Sermons, the first preach'd before his Majesty Charles I, the other upon special and*

(2) The Approbation is dated 16. Octob. 1663.

of the Church of Rome, being denied, no man can be assured that any parcell of Scripture was written by Divine inspiration; and that none can deny that infallible Authority, but he must abandon all infus'd faith and true religion if he doe but understand himself: which, as Mr. Chillingworth observes (2), amounts to this; that *all Christians besides the Papists, are open Fooles, or conceal'd Atheists.* And the truth is, this last

(2) Preface &c;  
§. 14, 15.

eminent occasions; of which I shall give a more particular account hereafter (3).

(3) See Rem.

(XX), and (TT).

4. The fourth edition, was printed in 1674, and is the same with the former.

5. The fifth, came out in 1684, with the addition of Mr. Chillingworth's *Letter to Mr. Lewgar*, as hath been said already (4).

(4) See Rem. (II).

In the year 1687, when this Nation was in imminent danger of Popery, Mr. Chillingworth's Book being look'd upon as the most effectual preservative against it, Dr. Patrick (5), at the request of the London Clergy, (5) Dr. publish'd an abridgement of it; with some additional John Pa-  
Pieces of Mr. Chillingworth against Popery, which trick.  
had not been, as yet, printed. It came out with this title: „ Mr. Chillingworth's Book called *The Religion*  
„ of *Protestants a safe way to Salvation*, made more ge-  
„ nerally useful, by omitting Personal Contests, but  
„ inserting whatsoever concerns the common Cause of  
„ *Protestants*, or defends the Church of *England*. With  
„ an Addition of some genuine Pieces of Mr. Chilling- (6) In 4<sup>o</sup>.  
„ worth's never before Printed (6). pagg. 405.

In the Advertisement, Dr. Patrick gives an account  
of

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Last Pamphlet is but a paraphrase of the first. The same Accusations are brought over and over again; and little, or no notice is taken of Mr. Chillingworth's answers.

(a) Christianity maintained &c, in the Preface p. 11.

Mr. Knott himself was sensible that this Pamphlet could never be look'd upon as a satisfactory Answer to Mr. Chillingworth's Book; and therefore he promises a larger work. *I would not haue the Reader conceive*, says he (a), *that in this little Volume I haue*

of the method he hath follow'd in abridging Mr. Chillingworth's Book. „ *I hope, says he*, *I shall incur no blame from those who deservedly value this Excellent Book of Mr. Chillingworth*, for having made it „ of a lesser bulk, and an easier purchase than before, „ after I have told them my way of proceeding herein: „ I have not Epitomized it in the usual way, by con- „ tracting any where his sense, and giving it more „ briefly in words of my own; which would have been „ indeed an injury to him, who knew so well how to „ express his own sense fully and perspicuously beyond „ most men, without any redundancy of style; but by „ paring off and leaving out some parts of it, which I „ thought might be well spared, and make the Read- „ ing of his Book more pleasant, as well as more ge- „ nerally useful, when his defence of the Protestant „ Doctrines and the cause of the Reformation lay „ more close together, not being interrupted with so „ many pages spent to justifie Dr. Potter in the per- „ sonal contests betwixt him and his adversary; or in de- „ testing the sophistry, frauds and falsities of the Je- „ suit, where the matter was not of common concern.

„ But

I haue touched all this man's Doctrines which tend to the ouerthrow of Christianity, but only such as were most obuious. Nor is it my purpose at this time, exactly to confute his grounds or answere his obiections, which may be done hereafter. My maine busines is to demonstrate, that under the Name of Christians, he undermines Christianity, and setles Socinianisme. Which is the cause that mooued me to set forth this short

„ But where I thought it was, I have been scrupulously  
 „ careful to omit nothing: so far from it, that I am apt  
 „ upon a review to think, that the pleasure of reading  
 „ his admirable Confutation, has bribed me to insert  
 „ more than was needful, in pursuance of my first de-  
 „ sign.

He afterwards gives the reason why the *Jesuits Book* with Mr. Chillingworth answers is not there reprinted: and then observes, that he hath added a large Table of Contents at the end which was wanting before, whereby the Reader may find any Argument or head of Discourse therein contained, with little or no trouble; which Table will serve any Edition of the Book, because the numbers after the Chapter refer to the divisions of the Chapters at the side, not to the Pages at the top.

And he concludes with an account of the Additional Pieces: „ As for the Additional pieces, says he, that follow the Book, and were never before printed, he that reads them will find by the clearness of expression, the close way of arguing and strength of reasoning, sufficient to convince him that they are not spurious, but the genuine productions of this great

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*short Treatise for a present Antidote, till a larger answere can be published.*

The *Doctrines tending to the ouerthrow of Christian Religion*, which he imputes to Mr. Chillingworth are these: 1. *That Fayth necessary to Saluation is not infallible: the grounds of which Doctrine, says he, lead to Atheisme.* 2. *That the assurance which we haue of Scriptures is but morall.* 3. *That the Apostles were not infallible in their Writings,*

„ Man ; but yet for his further satisfaction he may „ know, that the Manuscript out of which most of „ them were faithfully transcribed, is an Original of „ Mr. Chillingworths own hand-writing, and now in „ the custody of the Reverend Dr. Tennison, to whom „ he is beholden for their present Publication (7).

(7) The  
Letter to  
Mr. Lew-  
gar, print-  
ed by it  
self, was  
subjoyn'd  
to Mr.  
Chilling-  
worth's  
Book. See  
Rem. (H).

(8) Pagg.  
134.

(9) The  
imprima-  
tum, is da-  
ted Jun.  
14. 1686.

These Pieces were publish'd with this title: *Additional Discourses of Mr. Chillingworth never before print-  
ed* (8); being licensed by William Needham, Chaplain to Archbishop Sancroft (9). That Collection contains, I. *A Conference betwixt Mr. Chillingworth and Mr. Lewgar.* II. *A Discourse against the Infallibility of the Roman Church, with an Answer to all those Texts of Scripture that are alledged to prove it.* III. *A Conference concerning the Infallibility of the Roman Church; prov-  
ing that the present Church of Rome either errs in her worshipping the Blessed Virgin Mary, or that the Ancient Church did err in condemning the Collyridians as Heretics.* IV. *An Argument drawn from the admitting Infants to the Eucharist, as without which they could not be saved, against the Churches Infallibility.* V. *An Ar-  
gument drawn from the Doctrine of the Millenaries, a-  
gainst*

tings, but erred with the whole Church of their tyme. 4. That his Principles are injurious to the miracles of our Sauiour, and of his Apostles. 5. That by resoluing Fayth into Reason, he destroyes the nature of Fayth, and Belief of all Christian Verities. 6. That his Doctrine is destructive of the Theological Vertues of Christian Hope, and Charity. 7. That it takes away the grounds of Rationall Discourse. 8. That it opens a

Q 2 way

gainst Infallibility. VI. A Letter relating to the same Subject. VII. An Argument against the Infallibility of the present Church of Rome, taken from the Contradictions in their Doctrine of Transubstantiation. VIII. An account of what moved the Author to turn a Papist, with his own Confutation of the Arguments that perswaded him thereto. IX. An Answer to some Passages in Rus-  
worths Dialogues; beginning at the third Dialogue, Sec-  
tion 12. p. 181. edit. Paris, 1654. about Traditions

(10) See  
Rem. (1).  
n. 3.

6. The sixth edition of Mr. Chillingworth's Book was printed in the year 1704, and besides the Pieces of the former editions, it contains the Additional Discourses printed in 1687, and the Table of Contents of the contracted edition, which they should now have enlarged and suited to the whole Book. But the worst of that edition is, that it is full of errors of the pres, which very often disturb the sense. This is most shamefull in a work of that consequence, and should not be suffer'd in a Nation where Learning flourishes, and Books sell at so dear a rate. And as there is an Act of Parliament which provides for a redress, when any

Book

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*way to deny the B. Trinity, and other high  
Mysteries of Christian Fayth.* 9. That it  
lays grounds to be Constant in no Religi-  
on (b). 10. And lastly, That it provides for  
the impunity, and preseruation of whatso-  
ever damnable Errour against Christian Fayth.  
Which Imputations he thought sufficient  
to deterr any Christian from reading Mr.  
Chillingworth's Book. But the *Doctrines*  
he imputes to him are either falsely, or in-  
vidiously

*Book is sold at any price or rate, as shall be conceived to  
be high and unreasonable (11); so it were to be wish'd,  
that some provision was made against such an abuse of  
the press.*

(11) *An Act for the Encouragement of Learning, &c, An. 8°. Annæ Reginæ.* 7. The seventh and last edition was printed in 1719  
and contains the same Pieces as the former. It is pre-  
tended in the title, that it is *compared with all the Editions  
now extant, and made more correct than any of the  
former: but how far this is true, let them judge that  
have examin'd it.*

The new Edition, which, I hear, is now preparing,  
will, I hope, be answerable to the importance of the  
Subject, and to the great name of CHILLINGWORTH.  
In order to perfect it, the second edition should be care-  
fully compared with the first, which in several places  
may serve to improve and rectifie the second. And as  
for the *Sermons and additional Discourses*, they ought to  
be printed from the editions of 1664, and 1687. If  
Mr. Chillingworth's original Manuscripts of the said  
*Discourses* could be procured, I don't doubt but they  
would contribute towards bringing that Edition to a  
greater perfection.

(b) See  
Rem. (F).

vidiously drawn from his Principles; and as that Jesuit owns himself, are (according to his way of arguing) equally deducible from the Principles of all Protestants. This Libel he hath the confidence to dedicate to the King, and to rehearse the aforesaid aspersions before that learned and judicious Prince, who understood perfectly the Principles of the Protestant Religion, and was one of the admirers of Mr. Chillingworth's performance.

In the Conclusion of this Pamphlet, Mr. Knott laments the fate of his former Libel, which had not the good fortune to prejudice the Publick against our Author and his Work, as he expected it would do: but at the same time, seems wonderfully pleas'd to think that Mr. Chillingworth is condemn'd by his own Book, wherein *Socinianisme*, says he, appears manifestly in every part of it. Here is the whole passage:

„ Though this, *sayth he (c)*, [that is, his <sup>(c) Ubi</sup> former Pamphlet, intitled *A Direction* <sup>Supr. p. 19:</sup> „ to N. N. &c.] hath not taken the full „ effect which could haue been wished, „ and that notwithstanding the warning „ giuen, he hath interlaced his whole „ booke with such stuffe as here you haue „ seene; yet this we haue gotten fur- „ ther, that it is discouered clearly to „ the world, how deeply *Socinianisme* is „ rooted in this man, (and, as it is to be „ feared,

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„ feared, in many others with whome he  
 „ must needes haue had much conference  
 „ since his vndertaking the worke) in regard  
 „ that no timely aduise or *Direction*, no  
 „ force of reason, no feare of shame or  
 „ punishment, no former impressions of  
 „ Christianity could withdraw him from  
 „ steeping his thoughts and pen in such vn-  
 „ Christian inke; nor the many *Correcti-*  
 „ *ons* endeauoured by the Approouers of  
 „ his Booke, blot out his errours, though  
 „ in respect of the alterations which haue  
 „ been by report made in it by them, it is  
 „ quite another thing from the first plat-  
 „ forme which he drew, and put into their  
 „ hands (d); and consequently how iust rea-  
 „ son the *Directour* had to suspect, that his  
 „ *true intention*, was not to *defend Pro-*  
 „ *testantisme*, but couertly to vent *Socini-*  
 „ *anisme*.

To that Pamphlet is subjoyn'd a little  
 Piece, printed the same year, and at the  
 same place, under the title of, *Motives  
 maintained. Or a Reply unto M. Chilling-  
 worthes Answere to his owne Motives of  
 his Conversion to Catholick Religion* (e).

(e) Pagg.  
 24.

(f) Mo-  
 tives main-  
 tained &c,  
 p. 3, 4.

In a short preamble, Mr. Knott acquaints  
 the Reader with the occasion of Mr. Chil-  
 lingworth's writing those *Motives*; and adds  
 that „ (f) after diuers turnings, and return-  
 „ ings, to and from that Religion which  
 „ for so conuincing *Motives* he then em-  
 „ braced,

„ braced, now he hath published an *Answe*re to those his own *Motives*: but „ such an answere as proues him to be „ neyther *Catholicke* nor *Protestant* for his „ beliefe. For, *says he*, through all his *Answe*rs, *Catholicks* are impugned, *Protestants* abandoned, and grounds layd for a „ new, and wicked *Sect*, which in this „ Kingdome begins to be knowne, and „ spoken of, by the name of *Socinianisme*. „ My intention, *pursues he*, is briefly to „ maintaine the *Answerers* *Catholicke Motives*, against his owne *Answe*rs to them. „ The method, I propose to hold, shall be „ naturall and clear in it selfe, and easy „ for thy comprehension and memory; set- „ ting downe in order, *first*, the *Motive*; „ then his *Answe*re to it; and *thirdly* my „ *Reply* or *Confutation* of his *Answe*re.

Mr. Wood did not know that Mr. Knott was the Author of the aforesaid Pamphlet (KK).

Q 4

The

(KK) *Mr. Wood did not know that Mr. Knott was the Author of that Pamphlet*. If he had known it, he would undoubtedly have named him; whereas he only describes that Author by these letters *J. H. (1)*, which are at the bottom of the Dedication (1) *Ath.* to the King. But Mr. Knott had us'd the same letters *Oxon. Vol.* at the end of his dedication to that Prince, prefix'd be- *II. c. 23.* fore his *Charity maintained &c.*

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The next Pamphlet against Mr. Chillingworth was also printed at St. Omer in the year 1638, with this title : *The Church Conquerant over human Wit. Or the Churches Authority demonstrated by M. William Chillingworth (the Proctour for Wit against her) his*

In the *Bibliotheca Scriptorum Societatis Jesu* we find this Pamphlet mention'd among Mr. Knott's Books written against Mr. Chillingworth. The last edition of that *Bibliotheca*, publish'd by Mr. Southwell, being scarce, I will transcribe here what relates to this subject.

(2) *Bibliotheca Scriptorum Societatis Jesu*, &c; p. 185. See above Rem. (H.)

„ (2) *Scripsit Anglicè librum insignem aduersus Doctorem hæreticum Potterum, qui arguerat Catholicos tamquam expertes Charitatis, docendo Protestantes non posse saluari in sua Religione, & libro titulum fecit*

„ „ *Misericordia, & veritas, seu Charitas propugnata à Catholicis. Duabus partibus Audomari 1634. in 4.*

„ „ *Item alium sub titulo*

„ „ *Christianitas propugnata de eodem fere arguento aduersus replicam cuiusdam Hæretici Chillingworthij, & Socinianismum. Ibidem 1638: in 4. Item*

„ „ *Directionem præuiam ad eundem Chillingworthium. Londini 1636 in 8.*

„ „ *Infidelitatem detectam aduerfus librum eiusdem quo docuerat, Religionem Protestantum esse securam viam ad salutem. Gandavi 1652. in 4.*

This passage affords me two or three Observations.

1. Mr. Southwell takes no notice of Mr. Knott's Book, intituled, *Charity mistaken* (3), which was answer'd by Dr. Potter: not knowing, I believe, that there was such a Book, And this error hath led him into

(3) See above, pag. 44.

his perpetual Contradictions, in his booke entituled, The Religion of Protestants a safe Way to Saluation (g). The Author is (g) In 4°. a Jesuit call'd John Floyd (LL). pagg. 193.

Mr.

into another. For he supposes that Dr. Potter's Book, call'd, *Want of Charity &c* (4); occasion'd Mr. Knott's (4) See Answer intituled, *Charity maintained*, and consequently *Ibid. p. 45.* that Dr. Potter was the aggressor: whereas he only vindicated the Protestants against the first attacks of Mr. Knott.

2. The *Direction to N. N. &c*, being publish'd in 1636, should have been placed before *Christianity maintained*, which came out in 1638. I find the same inaccuracy in Allegambe's edition; but Mr. Southwell, who hath improved that Article, should have rectified it also in this particular. And here I must confess, I have often wonder'd that the Jesuits, who make so great a figure in the world, and are so fond of glory, would not give us a more exact Account of their Authors and their Writings than this *Bibliothèque*, begun by Ribadeneira, and continued by Allegambe, and Southwell. The account which the Dominicans have lately publish'd of their Authors (5), is much more compleat and better digested.

3. Mr. Southwell says nothing of the little piece, printed at call'd, *Motives maintained*, probably, because he look'd Paris in 2 upon it as the sequel or second Part of *Christianity maintained*. And I may add here, that Mr. Wood did (6) *Ubì* not know the Author of *Motives maintained*: for he is supr. c. silent in that matter (6).

(LL) *The Author is a Jesuit call'd John Floyd*. We find

(5) *Scrip-*  
*tores Ordini-*  
*nis Pradi-*  
*catorum re-*  
*censiti, No-*  
*tisque histo-*  
*ricis & cri-*  
*ticis illu-*  
*strati &c.*

à *Jac.*

*Quetif &*

*Jac. E-*

*chard:*

1719.

(6) *Ubì*

*supr. c.*

23.

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Mr. Floyd begins his Preface with sounding the alarm against Mr. Chillingworth's Book, which he calls *a direct (b), and often iterated exprobation made to the whole Army of the living God.* And he adds, that as he did hارتly wish, so did he hopefully expect, that of the famous Vniversity, in the sight and hearing wherof this hatefull exprobation was made, an Vniversity stored with so many well experienced warriours

(b) *The Church con-  
querant  
&c; Pre-  
face, §. I.  
pag. 3.*

(1) *Biblio-  
theca Scrip-  
torum Soci-  
etatis Jesu-  
&c, pag.  
449. See  
also His-  
toria Mis-  
sionis Angli-  
cana &c,  
Lib. VI.  
§. xli. p.  
287.*

find this account of him in the History of the Jesuit Writers (1):

JOANNES FLOYDUS natione Anglus, patria Cantabrigiensis, post studia Romæ in Collegio Anglicano cæpta Societati se addixit ibidem anno salutis 1592. ætatis 25. Missus postmodum in Angliam, captus in carcerem coniectus, & post annum in exilium pulsus est. Docuit Theologiam annos complures in Collegio Anglorum Louaniensi, ubi, & studiis diu præfuit. Conciones diu habuit Audomari ad Anglos magno cum sensu pietatis & fructu. Contra Hæreticos quos egregiè exagitavit varios, & perutiles scripsit libros, & demum annis grauis per exercitia spiritualia S. P. Ignatii morti se accinxit, quam paulò die 16. Septembris 1649. Audomaropoli oppetiuit, ætatis 77. Societatis init. 57 à votis 4. nuncupatis 41.....  
Anglicè edidit....

(2) He  
should  
have said  
1638.

„ Ecclesiam ingenii humani debellatricem contra Chillingworthum Apostatam à Fide. Audomari 1633  
„ (2). in 4.  
„ Summam totalem de salute in Romana Ecclesia contra eundem. Audomari 1639. in 4°.

riours and redoubted Champions, some one would haue appeared in field with the complete Armour of Christian invincible learning, against this Defyer, and Challenger of the Church of God (i). But that whatever may haue been the cause of this their for-<sup>(i) Ibid.</sup> <sup>§. 2.</sup> bearing, „ he is confident of their Christi-  
„ anity, that they will approue, fauour, and  
„ applaud Christianity maintayned . . . . .  
„ Which Treatise, says he, if they haue  
„ read ouer and perused, I dare say, they  
„ haue found therin a little *Dauid*, short  
„ and solid, pious and pithy, learned and  
„ religious,

(3) *Ubi*  
Mr. Wood mentions these two Pamphlets: but says <sup>supr. c. 23.</sup>  
nothing of the Author of the first, in the place where (4) See be-  
one would expect he should (3), if he had known who low Rem.  
he was; and the second he attributes to another Wri- (5) In the  
ter (4). It is true, that in the second edition of his Article of  
Book, in one of the additional Articles (5) he speaks Dr. Her-  
of "Fath. Job. Floyde a Jesuit (the same who wrote bert Croft,  
„ himself *Daniel à Jesu* and fell (1) foully upon *Will.* Bishop of  
„ Chillingworth for his Apostacy (as he calls it) that Hereford;  
„ is for his returning to the Church of *England*)": Vol. II.  
and in the margin I find this note „ (t) In the *Ecclesia* c. 864.  
„ *ingenii humani debellatrix*, Audomar. 1631. qu. " :  
which last words are taken out of Alegambe's edition 1643.  
of the *Bibliotheca Scriptorum Societatis Jesu* (6). But (7) *Ubi*  
1. that Pamphlet is here cited, as if it had been written <sup>supr. c. 23.</sup> of the 1.  
in Latin; whereas Mr. Wood knew, and said before, edit. and  
it was in English (7). 2. It was not printed in 1631, the 2<sup>d</sup>. c. 43. of  
but in 1638, as Mr. Wood had observed already (8). (8) *Ibidem.*  
But

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„ religious, armed with *smooth stones* of  
„ cleere Truth, gathered from the *current*  
„ of Christian Tradition, deliuered by the  
„ *Pastoral slinge* of the Churches Authori-  
„ ty. On the other side, a mighty Giant  
„ destitute of all the signes and markes of  
„ a Christian souldier, armed neither with  
„ the authority of the present Christian  
„ Church, nor perpetuall *Traditions*, nor  
„ *Councells*, nor *Consent of Fathers*, nor  
„ with their singe sentences, which he

(k) *Ib.* §. 3. „ rejects as Bulrushes of no strength (k).

P. 4.

„ That short Treatise of *Christianity* main-

(l) Ib. §.5. , tayned, pursues our Jesuit (l), hath foyl-  
P.5. , ed this daring challenger by a stroke on the  
, forehead, by laying open his Principles,  
, how they destroy Christianity . . . . The  
, spoyles of his victory, he leaueth to his  
, Armiger [Mr. Floyd] to gather, that he  
, may also haue part of the honour, and  
, in the glorious victory, which is, as (f.)  
(f) Epist. , S. Hierome sayth, cum Davide extorque-  
84. , re gladium de aduersarii manibus, & su-

(9) Mr.

(9) Mr.  
Hearne in  
his Pre-

face before But, whether this is one of the Interpolations, which, *The History* they say, were made in the second edition of Mr. *and Anti-* Wood's *Athenae Oxonienses*, by another hand (9), or *quities of* not; I will not pretend to determine. I shall only ob-*Glastonbu-* serve, that if Mr. Wood had by him the *Bibliotheca* *ry*, p. xliv. calls that *Scriptorum Societatis Jesu*, when he revised and enlarg-*second ed-* ed his Book; it is surprising he did not make use of it *dition, a* to improve or rectifie the Account he hath given of se-*spurious e-* *dition*. *veral Jesuits, and of their Writings.*

„ *perbissimi Goliæ caput proprio microne*  
 „ *truncare*, to confute and make away with  
 „ the heads of his erroneous doctrine, by  
 „ the force of his owne sword, his words,  
 „ sayings, and principles.

This little piece is divided into seven Chapters, and every Chapter subdivided into several heads, call'd *Convictions*; wherein the Jesuit endeavours to shew the inconsistences and contradictions of Mr. Chillingworth. And not contented with this attack, he says in the Conclusion, that *many (m) new contradictions and impertinences* (m) Chap.  
*by him [Mr. Chillingworth] vttered will* vii. P.  
*be layd open in the Treatise of the Totall* 193.  
 Summe, which he intends as an Appendix unto this.

The Totall Summe came out in 1639, intitled: *The totall Summe: or no danger of Damnation unto Roman Catholiques for any Errours in Faith: Nor any hope of Saluation for any Sectary whatsoever that doth knowingly oppose the Doctrine of the Roman Church. This is proued by the Confessions, and Saying of M. Chillingworth his Booke (n).* (n) In 4<sup>e</sup>. pagg. 104.

In the Preface, Mr. Floyd observes that,  
 „ (o) as they who make *Bills of Account*, (o) The To-  
 „ when they haue set downe distinctly for tall Summe  
 „ their discharge, the particular Summes &c, Pre-  
 „ of expences; are accustomed in the end face p. 3,  
 „ in few Cyphers to abbreviate the Totall 4.  
 „ in few Cyphers to abbreviate the Totall  
 „ Summe;

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„ *Summe*; so this Treatise comming after  
 „ the former, as the Conclusion thereof;  
 „ he hath giuen it the name of **Totall**  
 „ *Summe*, the Argument handled therein  
 „ being worthy of that stile. For what is  
 „ the *finall marke*, *says he*, the **Totall**, the

(a) *Deum  
time, &  
mandata  
eius obser-  
ua: hoc est  
enim om-  
nis homo.  
Ecclesiastæ  
c. 12. v.  
13.* „ *All in all (a)* of our pious endeauours,  
 „ labours, cares, sollicitudes in this mortall  
 „ life, but only to find out the true Reli-  
 „ gion, whercin one shall be sure of his  
 „ Saluation, if simply and constantly he  
 „ belieue the Doctrines and liue according  
 „ to the lawes thereof.

„ Verily, *pursues he*, this is the pith, the  
 „ marrow, the *Summe*, the quintessence of  
 „ all Controuersies ventilated betwixt Pro-  
 „ testants and vs: and in particular it was  
 „ the sole scope of that short substanciall  
 „ Treatise **Charity mistaken by Protestants**

(p) *Mr.  
Knott, the  
Author of  
that Book,  
calls it, a  
little, ele-  
gant, and  
pithy Tre-  
aise, in his  
Preface to  
Infidelity  
unmasked  
&c, p. 10.* „ (p); which being by D. Potter, in his  
 „ *Want of Charity*, impugned, was defend-  
 „ ed and confirmed by the learned labours  
 „ and elucubrations of **Charity maintayned**. For the maine Controuersy debated  
 „ in these three booke is, *whether Roman  
Catholiques and Protestants may both be  
saued in their severall Religions*: or which  
 „ comes to the same issue, being Protestants  
 „ grant we may be saued in our Religion,  
 „ because our Errors are not Fundamentall  
 „ and damnable, *whether it is not want  
of Charity in vs, that we will not re-*  
 „ *quite*

„ quite them with the like mild, gentle,  
 „ and comfortable doome; but constantly  
 „ maintayne, that Saluation cannot be had in  
 „ any course of Separation, and Oppositi-  
 „ on against Doctrine proposed by the *Ro-*  
 „ *man* Church, as matter of faith.

Mr. Floyd takes for granted, that Protestants absolutely and without restriction, own that *the errorrs of the Church of Rome are not damnable*. Mr. Knott had done the same before him: but Mr. Chillingworth denied the fact. For, that Jesuit having asserted that *wee confesse there is no damnable error in the Doctrine or practice of the Roman Church*; he return'd this Answer (q): *wee confesse no such matter, and though you say so a hundred times, no repetition will make it true. We professe plainly, that many damnable errorrs plainly repugnant to the precepts of Christ both Ceremoniall and Morall..... are beleeved and professed by you.* And a little lower: „ Whereas again, says Mr. Chillingworth (r), you obtrude up- (r) *Ibid. §. 25.* „ on us, *That we cannot but confess that your doctrine containes no damnable error, and that yours is so certainly a true Church, that unlesse yours be true wee cannot pretend any*: I answer, there is in this neither truth nor modestie to out-face us, that *wee cannot but confess what indeed we cannot but denie.* For

(q) *The  
Protestant  
Religion,  
&c, Chap.  
vii. §. 23.*

„ my

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„ my part, if I were upon the rack, I per-  
 „ swade my selfe I should not confess the  
 „ one nor the other.

This second Pamphlet of Mr. Floyd contains nine Chapters, or *Conuictions*, as he is pleas'd to call them; and every Conviction is divided into Articles or Paragraphs. The design of them is sufficiently explain'd by the title: and as for the Arguments, I will venture to say, that they are a most compleat piece of Sophistry. The Errors and Contradictions he objects to Mr. Chillingworth, are so many mistakes or misrepresentations of his sense and meaning. He rehearses Mr. Knott's assertions, without either taking notice of, or attempting to confute Mr. Chillingworth's Answers. And of this last we have an instance before us. For he is not ashamed to lay down as a fact, that *Protestants own that the Papists have no damnable errors*; tho' Mr. Chillingworth, as we have seen, hath denied it in the fullest and strongest manner.

The third and last Pamphlet put out against Mr. Chillingworth, was printed in the year 1639, at St. Omer, as I take it, and intituled: *The Judgment of an University-Man concerning M. William Chillingworth his late Pamphlet, in Answere to Charity Maintayned* (s). The Author of

(s) In 4°.  
pagg. 158.

it is Mr. William Lacy, a Jesuit (MM). He calls that Piece, the *Judgment of an University-Man*, because when he writ it, he was then dwelling in Oxon (t). His design (1) Wood, <sup>Ath. Oxon,</sup> Vol. II. c. 22. is to confute, or rather to ridicule, not Mr. Chillingworth's Book; as the title of the Pamphlet seems to import; but his *Preface*, or *Answer to Mr. Knott's Direction &c.* This *Judgment of an University-Man* is but a rambling, sophistical, abusive declamation:

(MM) *The Author of it is Mr. William Lacy, a Jesuit.*] Mr. Wood tells us that he „ (1) was born in a (1) *Ubi* „ Market Town in Yorkshire called *Scarborough*, be- *sapr. c.* „ came a Student in the University of *Oxford*.... in 379. „ 1600 aged 16 years or thereabouts.... After he had „ left the University, without the taking of any degree, „ he retired for a time to his native Country, and thence, „ by the persuasion of a certain person, to the *English* „ College at *Rome*.... Thence he went to *Nancy* in „ *Lorraine*, where he entred himself into the Society „ of Jesus an. 1611, at which time he bound himself „ by oath to observe the four vows. Afterwards he „ taught Humanity for some years at *S. Omers*.... an. „ 1622. About that time being sent on the mission in „ to *England*, he settled in the City of *Oxon*, where.... „ he dyed (2) on the 17<sup>th</sup> day of July, in 1673 aged 89 (2) *Ibid.* „ years. c. 380.

„ He was esteemed by all, observes Mr. Wood (3), e- (3) c. 379: „ specially by those of his opinion; a learned Man, „ well vers'd in the Poets; of a quiet disposition and „ gentle behaviour: which made him therefore respect- „ ed, and his company to be desired, by certain Scho-

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declamation : a sort of burlesque, interlarded with several passages out of the Latin Poets. In the very title, we see that he calls Mr. Chillingworth's Book a *Pamphlet*. But he is angry with him for having so call'd Mr. Knott's *Direction &c* ; which hath not two sheets and a half. However, he justifies this odd expression in the following manner. After having set down the title of Mr. Chillingworth's Preface ; viz.

*The*

(4) See „ lars of the University, especially by *Tho. Masters* (4)  
 Mr. Wood „ and other ingenious men of *New College*. But,  
*ibid. c. 19.* „ *pursues he*, this their civility to, and esteem of him,  
 „ was not while the Presbyterians governed, who made  
 „ it a most dreadful and damnable thing to be seen in  
 „ the company of Papists, especially of Romish Priests,  
 „ but before the rebellion broke forth upon their ac-  
 „ count, when then the Men of the Church of *Eng-*  
 „ *land* had a respect for Papists, as they now have for  
 „ Presbyterians.

(5) *Bibli-*  
*oth. Script.*

*Soc. Jesu,*  
*&c. p.*

315.

Mr. Southwell gives the following account of Mr. Lacy (5) :

GULIELMUS LACÆUS, *natione Anglus, patria Eboracensis, post nauatam Philosophiae operam in Collegio Anglicano Romæ, Tirocinium religiose vitae in Societate posuit Nancæi in Lotharingia, anno salutis 1611. ætatis 26. & votorum quatuor nuncupatione se adstrinxit. Docuit multis annis Humaniores literas cum laude tum Audomaropoli in Belgio, tum in ipsa Anglia, ubi 58 annos, vel in exitate emerita Vineam illam nauiter coluit, sibi ab Hæreticis ad mortem quesitus, prudentia sua eorum molimina evasit ; Tandem senio, & laboribus confectus, ad horum*

*The Preface to the Author of Charity Maintayned, with an Answer to his Pamphlet, entituled, a Direction to N. N. ; he says (u) :*

„ I haue obserued this ordinary *Tapinosis*,  
 „ or phrase of degradation, very frequent  
 „ in Protestant writers against the Catho-  
 „ lique: but if withall they haue Christ-  
 „ ned it a Popish Pamphlet, I dare say, tis  
 „ more then halfe the confutation. Now

R 2 „ faine

(u) *The Judgment of an University-Man, &c.*  
 p. 11, 12.

*præmia migravit ex hac vita Oxonii die 3 Augusti 1673.*  
*Scriptis Anglice contra Heresim Socinianam tunc in An-*  
*glia gliscentem tacito suo nomine solidè, atque acutè, &*  
*edidit sub titulo :*

*Iudicium Academici de Libello Guilielmi Chilling-*  
*worthi 1639. in 4. cui addita est ad calcem*

*Heautomachia, sive pugna eiusdem Chillingworthi  
 aduersus se ipsum. Typis iisdem, & anno.*

Mr. Wood gives this account of the Writings of  
 Mr. Lacy.

„ The things, says he (6), that this Father hath writ- (6) *Ubi*  
 „ ten, are, *supr. c.*

„ The judgment of an University man concerning 379°  
 „ Mr. Will. Chillingworth his late Pamphlet in an-  
 „ swer to Charity maintained— Printed in 1639. qu.  
 „ Reprinted at Cambridge in 1653 in oct. in a preface  
 „ to a book then and there published.

„ *Heautomachia*: Mr. Chillingworth against him-  
 „ self.

„ The total Sum.— These two are printed at the  
 „ end of the *Judgment*, &c.

Whereupon

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„ faine would I know how many rhemes  
 „ of paper may vindicate a Booke from the  
 „ contempt of a Pamphlet? In my opini-  
 „ on a large volume *in folio* may be a Pamph-  
 „ let in substance, and a Manuall booke of  
 „ a very few sheets may contain the waight  
 „ and worth of an ample volume. True,  
 „ if Glouers and Grossers be made iudges,  
 „ your swelling volumes are more vsefull  
 „ for such occasions. They should do well  
 „ to

(7) See  
Rem.  
(LL).

Whereupon we may observe, 1. that he attributes the *Totall Summe* to Mr. Lacy, whereas it is Mr. Floyd's (7). 2. He says, that the *Heautomachia* and the *Totall Summe* are *printed at the end of the Judgment, &c.*, because he found them, I suppose, bound together and in that order, in the copy he used: and I remember to have seen such a copy in one of the Libraries at Oxford. 3. He affirms that the *Judgment of an University-Man*, was *reprinted at Cambridge in 1653, in oct. in a preface to a booke then and there published*: which words contain two or three egregious mistakes.

(8) *De quo* fact is, that Mr. Smith (8) publish'd in 1653, in 8°, an *supr. Rem.* English Translation of Mr. Daillé's *Apologie for the* (K) and *Reformed Churches*: to which he added a *Preface* (for (AA) thus runs the title of that volume) containing the *Judg- ment of an University-Man concerning Mr. Knott's last book* (9) *against Mr. Chillingworth*. Mr. Wood hath jumbled together things of a quite different nature. Mr. Lacy's *Judgment*, is an *Invective against Mr. Chillingworth*, on behalf of Mr. Knott: and Mr. Smith's *Judgment*, is a *Vindication of Mr. Chillingworth against Mr. Knott*; as we shall see hereafter.

(9) that is, his *Infide-*  
*lity un-  
 masked,*  
*&c.*

„ to send them thither, where they shall  
 „ be valued according to there bulke,

„ — *Ad vicum vendentem thus & odores*  
 „ *Et piper, & quicquid chartis amicitur*  
*ineptis.*

„ But the Printer will be paied according  
 „ to the number of sheetes, and good rea-  
 „ son. Therefore you haue purchased with  
 „ your purse a title of Honour to your  
 „ Worke aboue a Pamphlet ; therefore he  
 „ will not call it Pamphlet, but I may, who  
 „ take by waight of wit, and substance,  
 „ that of inke and paper. And to deale  
 „ plainly and seriously with the man, if all  
 „ the *Parerga's*, or impertinences of his  
 „ booke were culled out, and the solid re-  
 „ maines bound vp by themselfes , this  
 „ would be a very Pamphlet indeed, much  
 „ lesse then either of the two so termed by  
 „ him, M. C. [Chillingworth], or by his  
 „ his Patron D. P. (x). Howsoeuer if a  
 „ Golias chance to be defeated by a little  
 „ Dauid, had it not beeue more credit for  
 „ him to haue called him a Giant then a  
 „ dwarf?

One passage more of Mr. Lacy (y) will  
 be sufficient to give a notion of his Pamph-  
 let. Mr. Chillingworth had observed that  
 the Pope's Infallibility being once acknow-  
 ledged, he may give such laws and decree

(x) Dr.  
 Potter  
 call'd Mr.  
 Knott's  
 Charity  
 mistaken  
 &c, a  
 Pamphlet :  
 it being a  
 small S°.

of 130  
 pages.

(y) See al-  
 so Rem.  
 (C) ; and  
 (DD) n.  
 (S).

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such doctrine as he pleases, in opposition to the laws and the doctrine of Jesus Christ, and to the most plain and evident texts of Scripture ; and proved it by several instances.

(z) *The Religion of Protestants, &c; Pre- face, §. 11.* *Who that had liv'd in the Primitive Church,* says he (z), *would not have thought it as utterly improbable, that ever they should have brought in the worship of Images and picturing of God, as now it is that they should legitimate fornication? Why may wee not think they may in time take away the whole Communion from the Laity, as well as they have taken away halfe of it? Why may wee not thinke that any Text and any sence may not be accorded, as well as the whole 14. Chapter of the Epistle of S. Paul to the Corinthians is reconciled to the Latine service? How is it possible any thing should be plainer forbidden, then the worship of Angels, in the Epistle to the Colossians? then the teaching for Doctrines mens commands in the Gospel of S. Mark?*

(a) *The Judgment &c, p. 68.*

To which Mr. Lacy answers (a) :

„ After this he strikes at the worship of „ Angels, to be reuenged perhaps of the „ striking Angell that slew the first-borne „ in Ægypt; then at *Traditions*, and teach- „ ing mens commaunds for doctrines, *La- tin-seruice, Images &c.*

„ Verily I can hardly believe that Mr. „ Ch. had a stomack strong inough to di- „ gest these many, and many tymes sodden

„ *Crambes*

„ *Crambes* inough to kill fourty mai-  
„ sters ;

„ *Occidit miseros crambe repetita magistros.*

„ and I could easily suspect some other had  
„ a great hand in the cookery, and ingested  
„ a great part of these ingredients. And  
„ is all our expectation come to this ? after  
„ his ingenuous acknowledgment , when  
„ tyme was, that *Charity maintayned* could  
„ not be defeated by any forces of Prote-  
„ stancy ; nor by any of those accustomary  
„ attempts and practices, and that notwith-  
„ standing he had a way, and had found  
„ where, and wherewith he could inuade  
„ them strongly, and beat them from their  
„ former hold's ; which was to say in ef-  
„ fect,

„ *Dicam insigne, recens adhuc—*  
„ *Indictum ore alieno ;—*

„ Now, after all this to come forth in a  
„ thredbare sute, patcht' vp with old shred's  
„ of a number of stale Arguments, and  
„ Obiections,

„ *Vilia vendentem tunicato scruta popello ;*

„ such as in his first Protestancy he would  
„ not haue stoopt' to take vp. Well then

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„ I see, any disgrace is credible inough in  
 „ him, who hath throwne away his Tar-  
 „ get: and see, I pray you, what the fa-  
 „ mine and penury of a staru'd cause may  
 „ do; *Quæ prius nolebat tangere anima*  
 „ *mea, nunc præ angustiâ cibi mei sunt;*  
 „ where heretofore my soule loathed, now  
 „ for very need, is become my food.

„ The truth is, he was resolued vpon o-  
 „ ther prouision when he made this quar-  
 „ rrell his enterprize; nor was he ignorant  
 „ of these hard exigents, and these narrow  
 „ passages whercunto the Protestant cause  
 „ hath beene, and is daily driuen by the  
 „ Catholique; therefore he had determined  
 „ with himselfe to draw him forth into  
 „ the wide Champian, and spacious plaines  
 „ of *Socinianisme*. Now being cros't in his  
 „ course (*sic visum Superis*, so the Gods  
 „ would haue it) he is fallen into the ordi-  
 „ nary beaten way of his Anti-Catholique  
 „ Ancestry, and (which I assure my selfe,  
 „ not long since, he hardly disdain'd) now  
 „ he can vouchsafe to gleane after them,  
 „ &c.

Next to this Piecce of Mr. Lacy, there is  
 another, call'd *Heautomachia. Mr. Chilling-  
 worth against himself* (b). It hath no title-  
 page, nor Preface; being the sequel of the  
 other, and printed at the same time. The  
 style is also the same. It containes a Con-  
 futation of Mr. Chillingworth's Answer to

(b) Pagg.

46.

his own *Motives*. Mr. Lacy, first, sets down the *Motive*; then, the *Answer* which he calls the *Remotive*; and afterwards his *Reply*, under the name of *Promotive* or *Repli-  
cant*.

Mr. Knott was wonderfully pleas'd with this performance of Mr. Lacy; as appears by the Preface of his large Book against Mr. Chillingworrh (NN). And now I have mention'd that Book, which was publish'd in 1652; I think it will not be improper to give here some account of it.

Mr.

(NN) *Mr. Knott was wonderfully pleas'd with this performance of Mr. Lacy; as appears by the Preface of his large Book against Mr. Chillingworth*]. Mr. Knott was so satisfied with that Pamphlet, that he judged it to be a just and sufficient *Answer* to Mr. Chillingworth's Preface, which acquitted him from answering it himself. He was even pleas'd to fancy that it had very much troubled and vexed his Adversary. *I meddle not*, says he (1), with *Mr. Chillingworths Answer*, by (1) *Infide-  
waie of Preface*, to a little Work, intituled, *A Direction* <sup>lity un-</sup> <sub>to N. N.; because presently upon the publishing of his Book, that Preface of his, was in such manner confuted, by a wittie, erudite, and solid Book, with this Title</sub> (The judgment of an University-man concerning Mr. William Chillingworth his late Pamphlet, in *Answer to Charity Maintayned*) that *He was much troubled thereat, but yet thought fit to digest his vexation by silence.*

<sup>masked  
&c; Pre-  
face, §. 9.  
p. 4.</sup>

But the learned and ingenious Mr. Smith before mention'd, is of a very different opinion. For, speaking of Mr. Knott's Preface, „ After he hath given his Reasons,

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Mr. Knott's Answer coming out fourteen years after the publishing of Mr. Chillingworth's Book, and nine years after the death of Mr. Chillingworth ; it might have been expected that his heat and animosity were calmed: but nothing could bring him to a better temper. And as in his last Pamphlet, he had accused Mr. Chillingworth with *over-throwing Christianity*; so in this Book he charges him

(2) *Pre-  
face, con-  
taining the  
Judgment  
of an Uni-  
versity-  
Man &c,*  
P. 23, 24.

„ ders, says he (2), some admonitions how to read his „ book [I wish that he pretending to answer the whole, „ had printed M. Chillingworth's with it, that we might „ the more readily have compared them] and told them, „ that one half of CHARITY MAINTAINED is yet unan- „ swered [he who readeth Mr. Chill's book, or but the „ last lines of it, sees the reason of that] he professeth, „ That he will not meddle with Mr. Chill's answer to „ the direct. to N. N. (very ingenuously spoken !) but „ why ? because it is confuted by a book entitled, „ THE JUDGEMENT OF AN UNIVERSITY-MAN CON- „ CERNING MR. CHILLINGWORTHS PAMPHLET : 'twas „ a pretty little Pamphlet ! but whether that Judgment „ of an University-man, which I never met with any „ man whosoever that saw (unlesse such to whom I „ have shew'd it) be a reall answer to any page of Mr. „ Chill's book, any more than *Chaucers tales*, I desire „ any unprejudiced man to determine. Onely, I must „ take notice (as I passe) that Mr. Knot doth very well, „ to obserue so soon that precept, which *Tully* gives „ his *Oratour* (and *Ulysses* in *Ovid*, against *Ajax*, prac- „ tiseth) to skip over the hardest arguments. What 'tis „ in an *Oratour* I'le not say; but I am sure, it is no „ great signe of a good *Disputant*.

him with *Infidelity*. For he intitles it, *Infidelity unmasked. Or the Confutation of a Booke published by Mr. William Chillingworth, under this Title*: The Religion of Protestants a safe way to Saluation (c). (c) Printed in Gant, 1652, in 4°. pagg. 949, besides the Preface and the Index.

In the Preface, Mr. Knott accounts for his publishing his Answer so late. „ I can- „ not doubt, *says he (d)*, but that an An- „ swer to Mr. Chillingworths Booke, hath „ bene expected, long since. But they who „ are acquainted, with the many, and long, „ and great, and insuperable obstacles of „ voyages to remote countreyes; long, fre- „ quent and great sicknesses; and vnavoid- „ able imployments (imposed by Authori- „ ty, which I ought not to resist, though „ some can witness, that even in that, I „ strayned obedience, more than I should „ haue adventured to doe vpon any other „ occasion) which haue crossed my carnest, „ and constant desires, will not so much „ marvell, that this Work hath bene long „ in doeing, as that finally it is donne. This „ one thing is evident: That not any diffi- „ culty, to answer, could haue bene cause „ of so long, delay: since whosoever can „ answer now, could haue donne it much „ sooner, if extrinsecall impediments had „ bene removed.

Mr. Knott may very well say, *it was not any difficulty to answer, that could haue bene cause of so long delay*: his materials were ready

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ready even before Mr. Chillingworth's Book was put out. For as his *Christianity Maintayned* was only a paraphrase upon his *Direction*, as I have observed already: so this last Book is but a comment on the former Pamphlet. The same Aspersions and Calumnies are brought in, and enlarged upon; without any regard to Mr. Chillingworth's Answers and Declarations. As to his Arguments, they are loose, rambling, intricate: and in that respect, this last composure of Mr. Knott is much inferior to his Book against Dr. Potter, call'd *Charity maintayned*.

In the same Preface, our Jesuit complains of Mr. Chillingworth's way of answering, and of his having abandoned Dr. Potter, and the first Principles of Protestants. „ As for „ that vnfortunate man, whom I confute,

(e) Pre- „ says he (e), Truth obliges me to declare, face, §. 3. „ that, beside his most contemning, disdain-  
P. 1. „ ing, proud, bitter, and even bloudy, waie „ of answering, by seeking to make odi- „ ous, both the Religion, and persons of „ Catholiques..... I must insist vpon this; „ that in reality his Book is no Confutati- „ on of Charity Maintayned, who answer- „ ed Dr. Potter according to the grounds „ of Protestants, not of Socinians, or any „ other new Sect. And therefore Mr. Chil- „ lingworth, flying to new Principles, hath „ abandoned Dr. Potter, and all the elder „ kind

„ kind of Protestants, and left his Adver-  
 „ sary in possession, of being vnanswered :  
 „ agreeably to his ingenuous acknowledg-  
 „ ment, when time was, that Charity Main-  
 „ tayned, could not be defeated by any for-  
 „ ces of Protestants, and that he had a way  
 „ to confute him (a).

It is pleasant enough to see our Jesuit charge Mr. Chillingworth with a *contemning, disdaining &c, way of answering*; an excess, he is himself the most guilty of (OO). As to what he adds, that Mr. Chillingworth hath abandoned *Dr. Potter, and the elder*

(a) See,  
the *Judg-  
ment of an  
Univeristy-  
Man* (Pag.  
68, Sect.  
16.)

(OO) *An excess he is himself the most guilty of*]. Mr. Knott charges Mr. Chillingworth with a *most contemning, disdaining, proud, bitter, and even bloudy, waie of answering, by seeking to make odious, both the Religion, and persons of Catholiques*: whereupon it may be observed that there are two *ways of making odious the Religion and persons of a Sect or Communion*. One, by imputing to them *odious Principles*, which they do not hold, or which they expressly disavow. The other, by giving a true and impartial Account of their principles or practices, which being very *odious* in themselves, cannot but *make that Sect odious* which holds them. As to the first, it does not appear, even by Mr. Knott's Book, that Mr. Chillingworth imputed to the Romish Religion any doctrine, or practice, which is not truly hers: and consequently he did not *seek to make her odious* in that sense. But if the true and faithfull representation he gives of her doctrine and practice, makes her

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elder kind of Protestants ; and left his Adversary in possession of being unanswered ; Mr. Chillingworth himself owns, that he did never pretend to defend Dr. Potter absolutely and in all things, but onely so far as he deffends Truth : but at the same time, <sup>(f)</sup> The Religion of Protestants &c, in the Conclusion, he observes that he doth not find that he hath cause to differ from him in any matter of moment (f), and proves it by several instances. Mr. Chillingworth declares like-  
p.m. 389. wise,

her really *odious* ; it is not the fault of the reprenter, but of the things represented. And in this last sense, it must be own'd that he makes the Popish Religion *odious*, when, for instance, shewing the difference between *following the Scripture*, and *following the Church of Rome*,

(1) *The Religion of Protestants &c.* Chap. VI. §. 66. among other things, he says, „ (1) Following the Scripture I shall beleieve a Religion, which being contrarie to flesh and blood, without any assistance from worldly power, wit, or policy ; nay, against all the

„ power and policy of the world prevail'd and enlarged it selfe in a verie short time all the world over. „ Whereas it is too too apparent, that your Church hath got and still maintaines her authoritie over mens consciences, by counterfeiting false miracles, forging false stories, by obtruding on the world supposititious writings, by corrupting the monuments of

(2) *See Infidelity unmasked &c, Chap. xv. §. 54, p. 929, 930.* former times, and defacing out of them all which any way makes against you, by warres, by persecutions, by Massacres, by Treasons, by Rebellions ; in short, by all manner of carnall means, whither violent or fraudulent “. Which passage Mr. Knott cites, without offering a word to disprove it (2). It may

wise, that his design is to defend *the common cause of Protestants* (g): and if so, (g) *Ibid.* how can he be said to have fled *to new Preface, §. Principles, and abandoned all the elder 40.* kind of Protestants? If by *new Principles*, our Jesuit means Mr. Chillingworth's rejecting all human Authority, and asserting that *the Scripture is the only Rule of Faith*, or that *the Bible only is the Religion of Protestants*, he is under a very great mistake:

may be be own'd also, that, in the same sense, he makes (3) In his the Jesuites odious, when he says, that *Order envenoms dedication to the even Poysn it self &c* (3). King.

But let us suppose that the notion he gives of the Popish Religion amounts to this: *That it debars Men from the use of their senses, reason, and liberty, and from all the possible means of finding the truth; that it changes Virtue into Vice and Vice into Virtue: and in a word, that it is the most impious wicked contrivance that could ever be invented for the ruin and destruction of Mankind.* Or suppose that he hath a description of it, equivalent to that of a very ingenious Author (4): *That Popery is such a thing as cannot, but for want of a word to express it, be called a Religion: nor is it to be mentioned with that civility which is otherwise decent to be used, in speaking of the differences of humane Opinion about Divine matters. Were it either open Judaism, pursues he, or plain Turkey, or honest Paganism, there is yet a certain Bona fides in the most extravagant Belief, and the sincerity of printed in an erroneous Profession may render it more pardonable: 1689, P. 70.* but this is a compound of all the three, an extract of whatsoever is most ridiculous and impious in them, incorporated with

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take: for these are the very *Principles*, all the elder kind of *Protestants* went upon (b). Let us now examine Mr. Knott's conclusion. Mr. Chillingworth, says he, hath left his *Adversary* in possession of being unanswered. Why then hath that *Adversary* spent so much ink and paper to reply? Surely, he must have a great deal of time to spare, or be at a great loss what to do, to write a Volume in *quarto* of near a thousand

(b) See  
Rem.  
(GG).

with more peculiar absurdities of its own, in which those were deficient; and all this deliberately contrived, knowingly carried on, by the bold *Imposture* of *Priests* under the Name of *Christianity*; &c. Suppose; I say, Mr. Chillingworth had us'd these or the like expressions; this would not be *making* the Romish Religion *odious*, but representing it as it is in itself, and in its direct and immediate consequences.

On the other side, whoever reads Mr. Knott's Book, and Pamphlets, will find his *most contemning, disdain-ing, proud, bitter, and eu'en bloudy, waie of answering, by seeking to make odious*, both Mr. Chillingworth's person, when breaking thro' the common rules of decency and good manners, he does not vouchsafe to call him by his name, but only *this Man, or that Man* (5); and his Religion, when he represents him as a *Socinian*, and as one who destroys the *certainty of Christian Faith* &c. And in the same manner he treats, and is seeking to make odious the Religion and persons of Protestants, in charging their Principles with *Socinianisme, Anti-Christianisme, and Atheisme*. Is it not then most ludicrous to see our Jesuite censure Mr. Chillingworth for his

(5) See  
Rem. (F);  
n. (2);  
and Rem.  
(EE). n.  
(3).

land pages, against the attacks of an *Adversary* who left him in possession of being *unanswer'd*! Why so many invectives; so much bitterness and resentment? Did ever an Author fall into these excesses, without being gall'd by his Adversary, and over-power'd by his own passion? Our Jesuit is provoked to that degree, that he runs into the most absurd Fanaticism. He imagines that the late unhappy Troubles were a Judgment upon the Nation, for having countenanced and approved Mr. Chillingworth's Book:

(6) Pres  
face, ubi  
supr. p.

17, 18.

\* Is it not  
a shame  
that learn'd  
men  
should

blame this  
[opinion  
concerning  
rea-  
son] in  
Master  
Chilling-  
worth, Doc-  
tor Ham-  
mond, &c,  
and there-  
by advance  
Socinian-  
ism, and  
ruineChris-  
tianity.

Saints ref.  
Pref. to the  
2. part, p.

18. *S* *sepe*  
*alibi,*

### *Miserable*

his invidious *waie of answering*, when he is himself the most guilty of it!

„ I was ever, says Mr. Smith (6), a great enemy to „ rancour in dispute, and am of that *Viscounts* mind, „ who thought, That there ought to be no more bit- „ teresse in a *treatise of Controversie* then in a *Love- „ letter*. And therefore though I never saw Mr. Chil- „ lingworth (whom I find commended by Mr. \* Bax- „ ter and other eminent Divines; and commended by „ his Adversaries for a devout and rationall man) „ yet I cannot but be moved with pitty and grief to „ see,

—————, ηέπει αὐτοι,  
„ Νεργῆ σῶμα λέοντος ἐφυβείζοτι λαγωνι,

„ how Mr. Knott (who bespattereth *Casaubon*, and seve- „ rall other very learned men) insulteth over Mr. Chil- „ lingworth now being dead: who would not come

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(i) Preface, §. 3. p. 2. *Miserable Protestancy!*, says he (i), *That could find no Advocate, except an Enemy to it and all Christianity, who tooke this occasion, only to vent new Heresies, no less repugnant to Protestants, than to Catholiques. Did not Protestants foretell, and in fact propheticie, their owne ruine, in preferring this unhappy man, before all England, to be Defender of their Faith? Who can wonder, to behold that Nation swimming in desolation, and bloud, which indures to behold a Book published, approved, applauded, which purposely, and directly teaches, Christian Faith not to be infallibly true, and consequently, that whatsoever*

„ near him to dispute while he was alive, though *Mr. Chillingworth* at sundry times and by severall ways „ entreated and solicited, nay pressed and importuned „ him to it, before the printing of this folio, (See The „ *Answer to the direction to N. N.* §. 4. and afterwards, „ as I am told by them that knew him) which he sur- „ vived seven years. How after seventeen years study- „ ing to lay this *Hector* in the dust, *Mr. Knot* set forth „ a book, wherein (to speak first of the manner of his „ discourse) the chief thing he doth, is to scare his „ Reader with mormas (*fortiter calumniando Antagonis- tam ut aliquid heret*, as his policy was in *Tacitus*) „ chiefly bespattering him (and that almost in every „ page) with odious imputations of such opinions, „ whereof he cannot point us out *one* in *all* his volume, „ concerning which he (who best knew his own be- „ lief, and is long since gone to answer for it, *good* „ or *bad*) said more than once, as in his *Answer to the* „ *directions to N. N.* §. 28. *Whosoever teacheth or hold-* „ *geth them LET HIM BE ANATHEMA!*

soever Christians have hitherto believed, of Scripture, of Christ, of all Christian verities, may (for ought they can certainly know to the contrary) prove fabulous, false, or no better then dreames.

Who would now think, that this tragical declamation is but a Chimera, a Fantom of Mr. Knott's own raising? and yet such a one as perfectly answer'd his design, to blacken and asperse Mr. Chillingworth. For there is not one Reader in a thousand, but will conceive that our Jesuit charges Mr. Chillingworth with *maintaining* that *Christian Faith*, that is, the Doctrine of Christianity reveal'd in the Gospel, *is not infallibly true*: whereas by the word *Faith*, Mr. Knott does not mean the Object of Faith, or divine revelation; but the *Act of Faith*, that is, that act of the mind by which we assent to divine truths. Therefore the question is, whether that assent, or act of the mind, is *infallible*: or, which amounts to the same, whether men are *infallible* in exerting that act of their mind, or assent: or, lastly, whether that assent is of the same nature with the assent which we give to a mathematical proposition? Mr. Knott affirms it, and *would fain have it true*, that there might be some necessity of his *Churches Infallibility* (k): but Mr. Chillingworth denies it, and shews it is both contrary to the nature of things, and derogatory from God's

(k) *The Religion of Protestants &c.* Chap. vi. §. 4.

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infinite wisdom and goodness. *I do heartily acknowledge*, says he (l), and believe, the *Articles of our faith be in themselves Truths, as certain and infallible as the very common Principles of Geometry and Metaphysicks.* But that there is required of us a knowledge of them, and an adherence to them, as certain as that of sense or science, that such a certainty is required of us under pain of damnation, so that no man can hope to be in the state of salvation, but he that finds in himselfe such a degree of faith, such a strength of adherence: This I have already demonstrated to be a great error, and of dangerous and pernicious consequence. And because I am more and more confirm'd in my perswasion that the truth which I there delivered, is of great and singular use, I will here confirm it with more reasons, &c.

(m) *Ibid.* §. 8. And some pages lower, „ Though I deny, says he (m), that it is required of us to be certain in the highest degree, infallibly certaine of the truth of the things which we beleevc, for this were to know and not beleevc, neither it is possible unless our evidence of it, be it naturall or supernaturall, were of the highest degree; yet I deny not, but wee ought to be and may be infallibly certain that we are to beleevc the Religion of Christ. For first, this is most certain, that we are in „ all

“ all things to doe according to wisdome  
 “ and reason, rather than against it. Se-  
 “ condly, this is as certain, That wisdome  
 “ and Reason require that wee should be-  
 “ leeve these things which are by many de-  
 “ grees more credible and probable than the  
 “ contrary. Thirdly, this is as certain, That  
 “ to every man who consideris impartially  
 “ what great things may be said for the  
 “ truth of Christianity, and what poore  
 “ things they are which may be said against  
 “ it, either for any other Religion or for  
 “ none at all, it cannot but appeare by  
 “ many degrees more credible, that Chris-  
 “ tian Religion, is true than the contrary.  
 “ And from all these premisses, this con-  
 “ clusion evidently followes, that it is  
 “ infallibly certaine, that we are firmly to  
 “ beleeve the truth of Christian Religion.

But all the reasons of Mr. Chillingworth had no effect on Mr. Knott, who was resolved to maintain that absurd and sophistical position (n), *viz.* that *Christian Faith* is infallibly true, because it supported, as he thought, the Infallibility of his Church; whereby he took occasion to raise all this clamour against Mr. Chillingworth. But the most absurd of all is, that after having charged him upon that account with being an *Enemy to Protestantcy, and all Christianity, and venting new Heresies, no less repugnant to Protestants, than to Catho-*

(n) See  
Mr. Smith,  
Preface, u-  
bi supr. p.  
25. & seqq  
and Dr.  
Tillotson,  
Preface a-  
gainst M  
Sergeant

*liques* ; he says, in another place, that this very Doctrine of Mr. Chillingworth, necessary flows from the Principles of the Protestants, who deny the Infallibility of the Church of Rome. „ And yet I confess it to be

(o) *Infidelity unmask-*  
*ed &c,* Chap. I. §.  
I. p. 37.

„ a thing very certaine and euident, *says he (o)*, „ that the deniali of infallibility in Gods „ Church, for deciding controuersyes of „ Faith, must inevitably cast men vpon this „ desperate , vnchristian, and Antichristian „ doctrine : and while *Protestants* may- taine the Church to be fallible, they can- „ not auoide this sequelle, that theire doc- „ trine may be false ; since without infal- „ libility in the Church, they cannot be „ absolutely certaine, that Scripture is the „ word of God. O what scandall doe these „ men cast on Christian Religion, by either „ directly acknowledging, or laying grounds „ from which they must yeild Christian „ Faith not to be infallibly true ; while „ Iewes, Turks, Pagans, and all who pro- „ fesse any religion, hold their belief to bee „ infallible, and may justly vpbraide vs, that „ eu'en Christians confess themselues not to „ be certaine that they are in the right, and „ haue, with approbation of greatest men „ in a famous Vniuersity, published to the „ world such their sense and belief !

Which confession, stript of the scurrility and falsehood usual to our Jesuit, shews that Mr. Chillingworth did, after all, reason con- sistently

sistently with the Principles of Protestants. The only difference between him and the other Protestant Writers is, that he hath argued with greater clearness, strength, and consistency than any of them, tho' he proceeds upon the same Principles with them: which may be the cause of Mr. Knott's particular rancour and animosity against him.

I will conclude this Account of Mr. Knott's performance, with the Judgment of Mr. Smith upon the same:

„ The chief book, *says he* (p), that is (p) Pre-  
 „ now [1653] extolled by our Romanists face, ubi  
 „ is one lately set forth by Mr. Edward supr. p. 14,  
 „ Knot, alias Nich. Smith, whose true & seqq.  
 „ name is Matthew (q) Wilson, born at (q) Mat-  
 „ Pegsworth neare Morpeth in Northum- thias, not  
 „ berland; who was for severall years Pro- Matthew,  
 „ fessor of Divinity at the English Colledge See above  
 „ in Rome; then Vice-Provinciall; and Rem. (K).  
 „ that he might finish this his last book the  
 „ better, was made Provinciall of all En-  
 „ glish Jesuits; all which I am informed  
 „ by some of his owne Countrey-men and  
 „ Society. The book is intituled *Infidelity*  
 „ *unmasked, or the Confutation of Mr. Chil-*  
 „ *lingworth, &c.* Wherewith if any wa-  
 „ vering Protestant chance to be shaken  
 „ in his belief (whereof though the Roma-  
 „ nists generally boast much, I see no dan-  
 „ ger because I have, after much enquiry,

## THE LIFE OF

„ not heard of two in England that have  
 „ had the patience to read it over, 'Tis so  
 \* p. 52. §. „ full of monstrous \* tenents and imperti-  
 18. p. 337. „ nencies) I shall intreat (for his satisfacti-  
 §. 75. p. „ on) to read likewise over Mr. Chilling-  
 354. l. 20. „ worth's book, against which it was writ;  
 p. 495. l. „ and he shall find Mr. Chillingworth's a  
 31. p. 648. „ sufficient answer to it, if he please to  
 l. ult. p. „ &c. p. 808. „ compare *Section* with *Section*, from the  
 728. l. ult. „ beginning to the end of each. For he  
 l. 20. pag. „ will perceive, That the most weighty ar-  
 812. l. 16. „ guments of Mr. Chillingworth (as all the  
 But I de- „ *Answer to the Directions of N. N.* that is,  
 light not „ *camarinam* „ Mr. Knott, wherein *Master Chill.* drew  
 „ *movere,* „ and his party, and cleared himself; and  
 „ *since &c.* „ so many places as it would be tedious to  
 (r) See *A*  
*View of*  
*some Ex-*  
*ceptions*  
*which have*  
*been made*  
*by a Ro-*  
*manist to*  
*the Lord*  
*Viscount*  
*Falkland's*  
*Discourse*  
*of the In-*  
*fallibilitie*  
*of the*  
*Church of*  
*Rome, &c.*  
*Oxford*  
 1646, in  
 4°. p. 31. „

„ specific) are passed by as the *sick man*, in  
 „ the high way, was by *the few without*  
 „ *notice taken*: And the rest so jejunely  
 „ handled, and so farre from a complete  
 „ answer (though 'tis sufficiently known,  
 „ That *Mr. Knott* being in such high place,  
 „ and dividing part of the task among ma-  
 „ ny of his Inferiours, and making use of  
 „ those three folio's writ by *Mr. G. H.* a-  
 „ gainst *Mr. Chill.* [which *Dr. Hammond*  
 „ mentioneth in his unanswerable Defence  
 „ of the *Lord Falkland* (r)] and other the  
 „ like helps had all the humane advantages  
 „ that could be had) so little touched, that

„ methinks he may well unchristen his  
 „ book a little more, and recall that *πι-  
 „ γερη*, *The confutation of Mr. Chilling-  
 „ worths book*, reserving onely the rest,  
 „ *Infidelity unmasked*. And that in relation  
 „ to himself.

Thus the learned and judicious Mr. Smith delivers his judgment upon Mr. Knott's work. Let us now return to Mr. Chillingworth.

The Archbishop having read his Book, and the King, who was an excellent judge in those matters, having probably done the same; they thought proper to confer upon the Author some considerable preferment. It was not long before they had an opportunity of doing it. Dr. Richard Mountague, Bishop of Chichester, was elected Bishop of Norwich in May 1638 (s), and Dr. Brian (s) Le  
 Dupper, Chancellor of Salisbury, having been  
 promoted to that See (t); the Chancellor-  
 ship of Sarum was given to Mr. Chilling-  
 worth, on the 20<sup>th</sup> of July; with the Prebend  
 of Brixworth in Northamptonshire annex  
 to it (u). He then comply'd with the usual  
 Subscription; as it appears by the Subscrip-  
 tion-Book of the Church of Salisbury (PP).  
 „ About

(PP) *He then comply'd with the usual Subscription;*  
*as it appears by the Subscription-Book of the Church of Sa-*  
*lisbury]. Dr. Sayer, that ingenious and learned Civilii-*

an,

*Neve, Ep-*  
*t: Ecclesie*  
*Anglicane*  
*&c. pag.*

<sup>212.</sup>  
 (t) *Ibid*  
 pag. 269.

<sup>259.</sup>

(u) *See*

*R. M.*

(PP)

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(x) *Ubi  
supr. Vol.  
II. col. 21.*

„ About the same time, says Mr. Wood (x),  
„ he was also rewarded with the Master-  
„ ship of *Wygstans* Hospital in the antient  
„ Borough of *Leycester*: Both which, and  
„ perhaps other preferments, he kept to his  
„ dying day “.

In

an, hath been pleas'd to procure me the following ac-  
count of that Book:

(1) A Let-  
ter from „ (1) The Order and Method of the Subscription  
Mr. Frome „ Book in which Mr. Chillingworth hath subscribed,  
to Dr. Ex- „ and of such his Subscription therein, you'll find un-  
ton Sayer; „ derneath.  
dated Sa- „ 1. The Oath of Supremacy.  
rum March „ 2. The Oath of Allegiance.  
28<sup>th</sup> 1721. „ 3. The Oath against Simony.  
I have the „ 4. The Oath of continual Residence.  
Original „ 5. The Oath of Canonicall Obedience.  
in my „ 6. The three Articles contain'd in the xxxvi<sup>th</sup> of  
hands. „ King James's Canons.  
„ 7. One single Subscription made in these words,  
„ viz. *Ego Robertus Bonython, Clericus, in Artibus Ma-*  
„ *gister, Rector de Wolverhampton, admittendus ad Vicari-*  
„ *am de Thatcham una cum &c in Comitatu Berks, li-*  
„ *bens & ex animo hinc tribus Articulis suprascriptis*  
„ *subscribo ultimo die Maii, Anno Domini 1622.*  
„ 8. Six pages of blank paper.  
„ 9. The xxxix Articles agreed on by the Archbi-  
„ shops and Bishops of both Provinces and the whole  
„ Clergy in the Convocation holden at London in the  
„ year 1562; printed.  
„ 10. The Subscriptions of persons instituted and or-  
„ dain'd from the 18<sup>th</sup> of November 1621 to the time  
„ of Mr. Chillingworth's subscribing; who all sub-  
„ scrib'd

In the year 1640, Mr. Chillingworth was deputed by the Chapter of Salisbury, as their Proctor, to the Convocation which met with the Parliament, and was opened on

„ scrib'd in these words : viz. *Omnibus hisce Articulis,*  
 „ *singulisque in iisdem contentis volens (libens) & ex a-*  
 „ *nimo subscribo, consensumq; meum iisdem præbeo.*

„ 11. Mr. Chillingworth's Subscription made in the words following, viz. *Ego Galielmus Chillingworth,*  
 „ *Clericus, in Artibus Magister, ad Cancellariatum Ec-*  
 „ *clesie Cathedralis Beatae Marie Sarum, una cum Prae-*  
 „ *benda de Brixworth alias Bricklesworth in Comitatu-*  
 „ *Northampton Petriburgenfis Diocæeos in eadem Eccle-*  
 „ *sia fundata & eidem Cancellariatui annexa, admitten-*  
 „ *dus & instituendus, omnibus hisce Articulis & sin-*  
 „ *gulis in iisdem contentis volens & ex animo subscri-*  
 „ *bo, & consensum meum eisdem præbeo 20 die Julii*  
 „ *1638.*

#### GULIELMUS CHILLINGWORTH.

„ 12. Subscriptions of other persons instituted and ordained from the said 20<sup>th</sup> of July 1638 to the 5<sup>th</sup> of August 1640, standing in a regular course and order, who subscribed in the same form of words.

„ 13. Some irregularly placed miscellaneous Subscriptions.

„ These are the whole contents of the Book, from &c.

And now it is evident, Mr. Chillingworth did actually subscribe ; and that, in the legal Form (2) : both which have been doubted of by several persons. It hath even been positively affirmed that he never sub-

(2) See above p. 77.

scribed

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(y) MSS. *Hen. Whar-*  
*zon, in Bib-*  
*liotheaca*  
*Lambeth.*  
*Vol. A. p.*  
*264. See also Nal-*  
*fon, ubi in-*  
*fra, p. 353.* on the 14<sup>th</sup> of April (y). The Parliament  
 was dissolv'd on the 5<sup>th</sup> of May; and it was  
 expected the Convocation would also be  
 dissolv'd, as usual, the day after: but they  
 only adjourn'd for some days; and the King  
 having granted them a new Commission,  
 dated May the 12<sup>th</sup>, they continued sitting  
 till the 29<sup>th</sup> of the same month; during  
 which time, they dispatch'd the matters be-  
 fore them, that had been left unfinish'd.

(3) Mr.  
 Knott af-  
 firms it in  
 his *Infide-*  
*lity un-*  
*masked,*  
*Chap. I. §.*  
*24. p. 56.*

(4) See  
 Rem.

(DD).

(5) *A Let-*  
*ter to Dr.*  
*Suzpe, pre-*  
*fix'd be-*  
*fore Mr.*  
*Pilloniere*  
*his Reply to*

*Dr. Suzpe's*  
*Vindication*  
*of a Pas-*  
*sage in his*  
*second Let-*  
*ter to the*  
*Bishop of*  
*Bangor re-*  
*lating to*  
*Mr. Pillo-*  
*nieri, &c.*

Lond.  
 1718. p.  
 xlvi.

They

scribed (3). The Lord Bishop of Bangor, now Lord Bishop of Salisbury, supposes that Mr. Chillingworth in his Book against Mr. Knott, *openly professes that he could not in conscience subscribe to the Articles of the Church*; and yet we have seen he declares *there*, that *he is ready to subscribe* (4). However, from this supposition his Lordship concludes, that Mr. Chillingworth's *enjoying a Preferment in the Church, without subscrib-*  
*ing, was an effect of the particular favour, which the great Church-men of those days had for him as a Convert from the Church of Rome:*

„ Mr. Chillingworth, says he (5), was a Convert „ FROM Popery..... But when He return'd from Po- „ pery, He was so far from being a Convert TO the „ Church of England, that in his Famous Defense of „ the Protestant Religion, He openly declares, He does „ not undertake the Defense of that, or any other „ Church, in particular, but the General Principles, and „ whole Cause of Protestantism. Nay, He there open- „ ly Professes that He could not in Conscience Sub- „ scribe to the Articles of the Church: Nor could He „ have enjoy'd any Preferment in it, but by the parti- „ cular

They granted His Majesty a Subsidy of (z) Nal-  
four shillings in the pound for six years, by  
the name of *Benevolence* or *Contribution*,  
to be levied upon the Clergy under the  
penalty of ecclesiastical Censures (z); and  
enacted several *Constitutions* and *Canons* (a),  
which being confirm'd by the King under  
the great Seal of England, were immediate-  
ly printed.

fon's Im-  
partial  
Collections  
of the great  
affairs of

State, &c.  
Vol. I. pag.  
533. &

seqq. See  
also p.

373. 374.  
(a) Ibid.

p. 542. &

These seqq.

„ cular Favour of the Great Church-Men of those  
„ Days; who.....had the Wisdom, and Generosity,  
„ not to crush and ruine, but support and encourage a  
„ Convert, tho' He did not agree with Them, even in  
„ some of their darling Notions.

„ One of Mr. Chillingworth's Scruples was about  
„ the Athanafian Creed; not only the *Damnatory Clau-*  
„ *ses*, but the *Doctrine* it self, contained in it: To  
„ which He could not *Subscribe*. I have seen Two  
„ Letters under his own Hand, *One*, if not *both*, to  
„ Dr. Sheldon, his great Friend; the same who was af-  
„ terwards Archbishop. In *one* He particularly explains  
„ some of his *Sentiments* entirely different from the  
„ *Orthodox*: and endeavours to support them by the  
„ earliest Antiquity. In the *Other*, He blesses God that  
„ no Allurement; no Offer of *Preferment*; no Im-  
„ portunity of his *Best Friends*, could prevail upon  
„ Him, to make His Conscience uneasy by subscribing  
„ the *Articles*: the doing of which, He thinks, would  
„ have render'd his whole Life Uncomfortable. And  
„ in this *Resolution*, tho' attended with *Worldly In-*  
„ *conveniencies*,

## THE LIFE OF

(b) It began on the 3<sup>d</sup> of No. 1640.

(c) Nalson Vol. II. p. 285, 286.

(d) On the 3<sup>d</sup> of May 1641. Dr.

Nalson, Vol. II. p. 260, says it was the

3<sup>d</sup> of June. (e) Rush-

worth, Vol. IV.

ad an. 1641, p. 236.

These Proceedings of the Convocation were highly resented in the next Parliament (b) by the House of Commons, who declar'd them to be against the Right of Parliament and the Liberty of the Subject: and the Votes they pass'd on that occasion, were afterwards agreed to by the House of Lords (c). The Commons did likewise pass a Bill for punishing and fining the Members of the Convocation (d), wherein the Proctor for the Chapter of Salisbury was fin'd 1000 pounds (e): but this Bill dropt in the House of Lords.

The Earl of Clarendon gives us the following judicious account of those transactions :

„ conveniences, He rejoices in such Strains of Triumph, as if the greatest of this World's Honours, and Preferments had just then been heap'd upon Him.

And some pages lower his Lordship says again, that (6) *Ibid.* p. lii. „ (6) Mr. Chillingworth after his *Re-conversion*, with „ all his Avow'd Freedom of Principles, and with all „ his profess'd Scruples against subscribing even to all „ the *Creeds* of the *Church*, found Sense, and Honour, „ and Wisdom enough in the most zealous Men of the „ *Church of England*, to meet with Encouragement, „ Approbation and Allowances, beyond what was usual, even in the Case of Those who had ever been „ *Protestants*, and Members of the Church “.

All which, as we have seen, is contrary to matter of fact.

ons: „ The Convocation-House, *says he* (f), (f) *The History of the Rebel-*  
 „ (the regular and legal assembling of the *lion, &c;*  
 „ Clergy) customarily beginning and ending *Book II.*  
 „ with Parliaments, was, after the determina- *Tom. I.*  
 „ tion of the last, by a new Writ continued, *p. 148, in*  
 „ and sate for the space of above a month <sup>8°.</sup>  
 „ under the proper title of a Synod; made  
 „ Canons, which was thought it might do;  
 „ and gave Subsidies out of Parliament,  
 „ and enjoin'd Oaths, which certainly it  
 „ might Not do: in a word, did many things  
 „ which in the best of times might have  
 „ been question'd, and therefore were sure  
 „ to be condemn'd in the worst.... and  
 „ drew the same Prejudice upon the whole  
 „ body of the Clergy, to which before  
 „ only some few Clergy-men were ex-  
 „ pos'd.

Mr. Chillingworth was likewise deputed  
 to the Convocation, which met the same  
 year with the new Parliament, and was o-

pen'd

As to what his Lordship asserts, that Mr. Chillingworth had *Scruples* about the *Doctrine of the Athana-*  
*sian Creed* (which he must ground upon his Letter con-  
cerning Subscription); and that, in the other Letter re-  
lating to Arianism, he particularly *explains some of his*  
*Sentiments* entirely different from the *Orthodox*, and en-  
deavours to support them by the earliest *Antiquity* (7): I  
shall only refer the Reader to the Letters themselves,  
and to what I have already observ'd on that occa-  
sion (8).

(7) His  
 Lordship  
 says else-  
 where,  
 that Mr.  
 Chilling-  
 worth  
 wrote in  
 Defense of  
 the Arian  
 Doctrine.  
 See his  
 short Re-  
 marks upon  
 Dr. Snape's  
 Letter to  
 Mr. Mill's  
 Book, pre-  
 fix'd to

Mr. Pillo-  
 niere's  
 Third De-  
 fense &c,  
 p. xiii.

(8) See a-  
 bove p.  
 92, and  
 51; and  
 Rem. (P.).

(g) MSS. pen'd on the 4<sup>th</sup> of November (g). But, Wharton. *ubi supr.* there was no Commission granted, and therefore no business propos'd ..... and by the (h) *A compleat History of England, &c.* Vol. III. ad. an. 1640. p. 114 of the 2<sup>d</sup> edit. *On the 15<sup>th</sup> of February 1641.* Rushw. Part III. Tom. IV. ad an. 1640, fol. 88, 189. *Archbishop's Imprisonment, the regular Sessions broke off, the Bishops discontinued their Meeting, and the Lower-House by degrees dwindled away (h).*

The affairs of the King and the Church began now to have a black and dismal aspect. The King endeavour'd to remove all fears and jealousies by passing (i) an *Act for the preventing of inconveniences happening by the long intermission of Parliament*, commonly call'd the *triennial Act*, because it was therein enacted, that every third year there should be a new Parliament, which could not be dissolv'd or prorogued within fifty days, at least, after the time appointed for their meeting, without the consent of both Houses &c. And, (k) Upon his Ma-  
 worth, tibd. fol. 192 verso. jestys passing this Bill for Triennal Parli-  
 aments, both Houses were exceedingly full of Joy, and agreed to join in wait-  
 ing upon the King, in their returning their humble thanks for the same; and his Majesty appointed the Banqueting-house at *Whitehall* to be the place for both Houses to meet to return their Thanks unto him: which was performed by the Mouth of the Lord Keeper in the name of both Houses; and Bonfires were made that night, and the Bells rung for joy. But

But the Parliament, it seems, could not be satisfied with this Act. Within less than three months time, a Bill was brought in, intitled, an *Act to prevent the inconveniences that may happen by the untimely Adjourning, Proroguing, and Dissolving the present Parliament*: importing that this Parliament should not be adjourned, prorogued, or dissolved, unless it were by *Act of Parliament to be passed for that purpose* (l). Which was making the Parliament an independent body, in opposition to the King himself; or to use the expression of a great man, *it was to remove the Landmarks, and to destroy the Foundation of the Kingdom* (m). And yet, his Majesty gave his royal Assent to that Bill, at the same time that the Bill of Attainder of the Earl of Strafford was pass'd (n). But the fatal consequences of it were soon felt. The King was obliged to retire to York (o), and the two Houses began now to treat with him, as with a discontented neighbouring Prince. They order'd an army to be rais'd, under the command of the Earl of Essex (p): whereupon the King set up his Standard at Nottingham (q). And thus ensued a Civil War.

In the year 1642, Mr. Chillingworth was put into the Roll with some other by his Majesty, to be created *Doctor of Divinity*: but he came not to take that Degree, nor was he diplomated (r):

(l) See Rushworth *ibid. p. 264.*  
(m) Clarendon *ubi supr. Book III. Tom. I. p. 261.*  
(n) On the 10<sup>th</sup> of May 1641.  
(o) The 19<sup>th</sup> of March 1642.  
(p) The 12<sup>th</sup> of July.  
(q) The 22<sup>nd</sup> of August: Ruthworth *ubi supr. p. 783.* The Earl of Clarendon says it was the 25<sup>th</sup> of August; Book V. Tom. II. p. m. 72<sup>o.</sup>  
(r) Wood, Ath. O: on. II. c. 714.

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While the Troops on both sides were taking and retaking Towns, and fighting for their respective parties: there was another sort of combat carried on, which tho' less dangerous to the lives of the persons who engaged in it, was not without effect: I mean that prodigious number of Sermons and Pamphlets, that were then publish'd on each side; besides some, and those very few, wherein it was endeavour'd to inspire Moderation. Several Ministers, countenanced by the Parliament, were continually animating the People, not only against Episcopacy and the Liturgy; but also against the Divines that approved some opinions and practices lately introduced into the Church; charging them with *Arminianism* (a name then odious) *Socinianism*, and *Popery*. Mr. Francis Cheynell, late Fellow of Merton Colledge, made himself very remarkable

(s) *An Account of a Man of considerable Learning and great Abilities. In the beginning of the War, he was mostly with the Earl of Essex: and when he was with him in Cornwall, he shew'd himself a very goodly Person, of great Strength and undaunted Courage; his Commands were as readily obeyed by any Colonels in that Army as the Generals own.* This military Divine preach'd several Sermons before the Lords and Commons, and wrote some Pamphlets, wherein he express'd

no less zeal and bravery for the cause, than in the field.

In the Year 1643 he came out with a Tract intitled, *The Rise, Growth, and Danger of Socinianisme. Together with a plain discovery of a desperate designe of corrupting the Protestant Religion, whereby it appeares that the Religion which hath been so violently contended for (by the Archbishop of Canterbury (t) and his adherents) is not the true pure Protestant Religion, but an Hotch-potch of Arminianisme, Socinianisme, and Popery.* It is likewise made evident, that the Atheists, Anabaptists, and Sectaries so much complained of, have been raised or encouraged by the doctrines and practices of the Arminian, Socinian, and Popish Party. That Pamphlet was printed by Order (u) of the Committee of the House of Commons in Parliament concerning printing. Therein Mr. Cheynel charged several eminent Divines of the Church of England, especially the Archbishop of Canterbury, Dr. Pötter, Mr. Hales, and Mr. Chillingworth, with favouring Arminianism, Socinianisme, and Popery; and endeavoured to prove it from their Books. I will give in the Remarks some account of his invectives against Mr. Chillingworth (QQ). Had he charged him

(t) The Archbishop was then a Prisoner in the Tower.

(u) Dated April the 18, 1643.

T 2 only

(QQ) I will give some account of his invectives against Mr. Chillingworth]. In the fourth Chapter which

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only, with being a strenuous assertor of Episcopacy and the King's interest; he had not misrepresented him. For such he was in fact; as will appear hereafter.

In

(1) *The Rise, Growth, and Danger of Socinianisme &c.* p. 34, 35. which bears this title, *Whether England hath been, or still is in danger to be farther infected with Socinianisme*, he hath this fling at Mr. Chillingworth: „ It is well known, says he (1), that the Arch-Bishop did highly favour, and frequently employ men shrewdly suspected for Socinianisme. Master Chillingworth, „ to speak modestly, hath been too patient, being so deeply charged by Knot for his inclining towards some Socinian Tenets: no man in Saint Ieromes opinion ought to be patient in such a case, and sure no innocent man would be patient. Mr. Chillingworth hath not yet answered—Christianity maintained. The Protestants doe not own many of those principles which are scattered in Master Chillingworths book, and Knot could observe that he proceeded in a destructive way, just as the Socinians doe. The Reformed Churches abroad wonder that we could finde no better a Champion among all our Worthies; they who travailed hither out of forraign parts, blef- sed themselves when they saw so much froath and grounds; so much Arminianisme and vanity in Master Chillingworths admired peece: What doth it advantage the Protestants cause, if the Pope be deposed from his infallible chair, and Reason enthroned that Socinianisme may be advanced?

This rambling abusive way of writing runs through Mr. Cheynell's whole Pamphlet. And so he finds Arminianisme, Socinianisme, and even Popery, in the second edition of the Archbishop's Book against Fisher;

in

In the month of July following (x), Brief-<sup>(x) July</sup>  
the 26<sup>th</sup>.  
tol was taken by Prince Rupert: and the  
King went thither to compose some dif-  
ferences between his principal Officers, about

T 3 the

in Dr. Potter's Answer to Knott, &c; and particularly  
in Mr. Chillingworth's *Religion of the Protestants*  
&c.

In the sixth Chapter wherein he undertakes to prove  
that *The Religion so violently contended for by the Arch-  
bishop of Canterbury and his adherents, is not the true  
pure Protestant Religion*, that is, the true rigid Calvi-  
nism; he falls upon Mr. Chillingworth. „ Mr. Chil-  
„ lingworth, says he (2), proves undeniably that the (2) p. 71.  
„ Church of Rome is not Infallible, but to what end  
„ and purpose? why, that *Rome and Canterbury* may  
„ shake hands, the *Pope* may abate something in point  
„ of Supremacy, his Primacy being grounded upon his  
„ Infallibility; but if the *Pope*, *Cardinals*, &c. the  
„ *Archbishop of Canterbury* and his adherents were uni-  
„ ted, the people would be unwilling to part with their  
„ *Masse*: why for that if they will but yeild thus farre,  
„ as to turne their *Masse* into English, the good men  
„ are agreed; for Mr. Chillingworth tells the *Papists*, Mr. Chil-  
„ lingworths  
„ that no *Godly Lay man* (that is, an ignorant Papist  
„ that is well conceited of the *Masse*) who is verily per-  
„ swaded that there is neither impiety nor superstition in  
„ the use of their *Latine Service* shall be damned as he  
„ hopes for being present at it; Excellent Divinity! A  
„ strong perswasion will turn superstition and impi-  
„ ety into godlinesse. Yet he saith there is some dan-  
„ ger as long as the Service is in *Latine*, because the  
„ want of that devotion which the frequent hearing  
„ the offices understood might happily beget in them,

„ the

Answer to  
the Pre-  
face of  
Charity  
Maintain-  
ed. p. 9.  
Sect. 7.

## THE LIFE OF

the Government of that place. It was then resolved to besiege Gloucester, a Place about twenty miles from Bristol, and of great importance for his Majesty's service.

The

„ the want of that instruction and edification which „ it might afford them, may very probably hinder the „ salvation of many, which otherwise might have been „ saved ; that is, might have been saved if the *Service* „ had beene in *English* ; this is plaine dealing, the men „ are likely to agree, the *Masse* in English may beget „ such devotion, afford such instruction and edification, „ as is sufficient for salvation. Can the Papists desire „ fairer quarter, or a fuller acknowledgment ? Is not „ this doctrine sufficient to effect an *Accommodation be-* „ *tweene Rome and Canterbury*. I dare say all the Pa- „ pists in England will fight for such a *Protestant Re-* „ *ligion*.

And in order to shew how dangerous are Mr. Chillingworth's Principles, he sets down, and animadverts upon, some of them. „ I cannot stand, says he (3), to „ reckon up Mr. Chillingworth principles, consider „ these that follow.

(3) p. 71,

72, 73.

„ 1. God is not offended with us for not doing what „ bee knowes we cannot doe.

The an-  
swer to  
the Pre-  
face, p. 19.

„ 2. Mr. Chillingworth is verily perswaded that *God* „ *will not impute errorrs to them as sinnes, who use such* „ *a measure of industry in finding truth, as humane pru-* „ *dence and ordinary discretion (their abilities, and op-* „ *portunities, their distractions and hinderances, and all* „ *other things considered) shall advise them unto, in a mat-* „ *ter of such consequence.*

In the  
same Pre-  
face.

The se-  
cond Pre-  
face, p. 1-

„ Mr.

The Siege began on the 10<sup>th</sup> of August: but it proceeded (y) very slowly: for though (y) Clarendon; Book VII. Tom. III. ubi supra P. 341. the Army encreased wonderfully there, by the access of Forces from all Quarters, yet the King had neither Money nor materials requisite for a Siege, and they in the Town behaved themselves with great Courage and Resolution, and made many sharp and bold Sallies upon the King's Forces, and Did more hurt commonly than they Receiv'd; and many Officers of Name, besides common Soldiers, were slain in the Trenches and Approaches; the Gouvernour (z) leaving no- (z) Collo- nel Maffey, T 4 thing

T 4      thing

„ 3. Mr. Chillingworth thinkes it sufficient to be- Cap. 2:  
„ leue all those booke of Scripture (to be Gods Sect. 38.  
„ Word) of whose Authority there was never any Pag. 64.  
„ doubt made in the Church: hee cannot in reason be-  
„ leue the other booke so undoubtedlly as those books  
„ which were never questioned, and he hath the ex-  
„ ample of Saints in heaven to justify or excuse his  
„ doubting, nay his denyall “. Mr. Cheynell misre-  
„ presents here Mr. Chillingworth, and perverts his  
„ meaning.

„ 4. It is enough to believe by a kind of Implicite  
„ faith, that the Scripture is true in Gods own sense  
„ and meaning, though you know not what God  
„ meant, if you use such industry as ordinary discretion  
„ shall advise for the knowing of Gods meaning „.  
Mr. Chillingworth is here again misrepresented: and  
these few passages are sufficient to give a notion of Mr.  
Cheynell and his Pamphlet.

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thing unperform'd that became a vigilant Commander.

Mr. Chillingworth happen'd then to be in the King's Army before Gloucester (a); and observing that they wanted materials to carry on the Siege, he suggested the making of some Engines, after the manner of the Roman *Testudines cum pluteis*, in order to storm the place. „ On Sunday,

„ing a Bridge before it; the Wheels were „ to fall into the Ditch, and the end of the „ Bridge to rest upon the Towns Breast- „ works, so making several compleat Bridges „ to enter the City. To prevent which, „ the Besieged intended to have made another Ditch out of the Works, so that the „ Wheels falling therein, the Bridge would „ have fallen too short of their Breastworks „ into their wet Mote, and so frustrated that „ Design (RR).

But

(RR) *And so frustrated their design*]. I believe Mr. Rushworth took these particulars, concerning Mr. Chillingworth's Engines, out of the *Relation of the Siege of Gloucester*, written by Mr. Corbet, a famous Presbyterian Minister, who was then Chaplain to Colonel Massey, Governour of Gloucester. I have not seen that Relation: but I find the same Engines mention'd in another Piece of Mr. Corbet, entitled: *An historical Relation of the Military Government of Gloucester, from the beginning of the civil Warre, betwenee King and Parliament to the Removall of Colonell Massie from that Government to the Command of the Westerne Forces* (1). „ Besides their mine and battery, says he (1) Print- „ (2), they [the Besiegers] framed great store of those ed, Lon- „ unperfect and troublesome engines to assault the low- don 1645, „ er parts of the City. Those engines ran upon wheels, in 4°. „ with planks musket proof, placed on the Axel-tree, (2) An „ with holes for musket-shot, and a bridge before it, historical „ the end whereof (the wheels falling into the ditch) Relation, „ &c; pag. „ was to rest upon our breastworks. 51.

Now

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But whether the Besieged would have been able to prevent the effect of Mr. Chillingworth's Machines, is uncertain: for before that design could be put in execution, the Earl of Essex march'd with his Army to the relief of the Town; and was by that time within view of the Besiegers, who were obliged to raise the Siege (c).

(c) On the  
5th of Sep-  
tember.

The

Now that Mr. Chillingworth was actually in that Siege, this appears by the Answer of Bishop Barlow to

(3) The ge-  
nuine Re-  
 mains of  
Dr. Tho.  
Barlow,  
&c; p.  
344.

a Letter of one of his friends, which had „ (3) quoted „ a Book of Mr. Corbet mentioning Mr. Chillingworth „ very unworthily, viz. *The Relation of the Siege of Gloucester*, where in p. 12. he saith, *we understood that the Enemy* (i. e. the Army of King Charles the First) „ *had by the direction of the Jesuitical Doctor Chillingworth*, provided great store of Engines, after the manner of the Roman Testudines cum pluteis, with which „ *they intended to have assaulted the parts of the City, between the South and West Gates, &c.* “ To which, the Bishop returns the following Answer: „ For

(4) Ibid. p. 346.

„ *Mr. Chillingworth, says he* (4), *none ever question'd his Loyalty to his King; what Corbet* (in his Book „ you mention) *writes of him, that he was in the Siege of Gloucester* in the King's Army, *assisting it to take the City, is a great commendation of his Loyalty and Truth; for I know Mr. Chillingworth was there in the Siege, (but whether as a Chaplain or Assistant, only I know not.) For going thither to see Sir William Walter my good Friend, who was a Commander there, I did also see Mr. Chillingworth amongst the Commanders there.*

The next month; the King being at Oxford, Mr. Chillingworth preach'd before his Maiesy, at the publick Fast, a Sermon which was afterwards publish'd by his Ma-jesty's command (SS). He took for his Text these words of the second Epistle of St. Paul to Timothy (d): *This know also, that in the last dayes perillous times shall come. For men shall be lovers of their owne selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankfull, unholie, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a forme of godlinesse, but denying the power thereof.*

(d) 2 Tim.  
Chap. 3. v.  
1, 2, 3, 4,  
5.

This

(SS) *Mr. Chillingworth preach'd before his Maiesy, at the publick Fast, a Sermon which was afterwards printed by his Maiesy's command*]. It was printed at Oxford in 1644, with this title: *A Sermon preached at the publicke Fast before his Maiesy at Christ-Church in Oxford. By William Chillingworth. Published by command since his death* (1). In order to understand what is meant by (1) In 4<sup>th</sup> of Pagg. 30. the publicke Fast, we must observe that on the 8<sup>th</sup> of January 1642, the King appointed a general Fast to be kept on the last Wednesday of every Month, during the troubles of the Kingdom of Ireland (2). But finding that the Parliamentarian Divines took an advantage of these lections, publick meetings to move and stir up the people against the royal cause, in their Prayers and Sermons; his Ma- (2) See Rushwor-  
Vol. V. P.  
494. ad  
an. 1641.  
jesy,

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This Sermon is not only remarkable for that strength of reason, which seems to have been our Author's peculiar talent: but also for the eloquent addresses, pathetick and affectionate exhortations, whereby he endeavours to enforce the practice of Virtue and Piety. And, what is esteemed the perfection of such performances, the Christian Orator appears every where expressing the inward suggestions of his heart, and sensibly touched with the excellency and necessity of the great truths and dutys he recommends (e). The two following passages may give the Reader a notion of the whole piece.

(e) *Si vis  
me flere,  
dolendum  
est Primum  
ipſi tibi.*  
Horat. de  
Arte Poet.  
v. 102,  
103.

After having represented and deplored the general Corruption of Christians in contempt

jesty, who had retir'd to Oxford, did on the 8<sup>th</sup> of October 1643, forbid continuing that monthly *Fast* any longer; and, at the same time, order'd, that for the future another *general Fast* should be held on the second Friday in every Month (3). In consequence of that order, Mr. Chillingworth preach'd his *Sermon*; probably on the 13<sup>th</sup> of October, which was the second Friday in that Month.

I have another edition of that *Sermon*, with this title: *A Sermon preach'd before his Majesty at Reading, by William Chillingworth* (4); and in the title it is said to be printed at *Oxford*, in the year 1644: but as that abovemention'd, is certainly the original Edition, this seems to have been procured privately at London, by some person well affected to the King.

(4) In 4<sup>o</sup>  
pagg. 25.

tempt of the holy writs, Mr. Chillingworth applys it to the present occasion.

„ To come a little nearer to the busynesse  
 „ of our times, *says he* (f), the chiefe Actors (f) A Ser-  
 „ in this bloody Tragedy, which is now mon preach-  
 „ upon the Stage, who have robb'd our ed at the  
 „ Sovereign Lord the King of his Forts, publick Fast  
 „ Townes, Treasure, Ammunition, Houses,  
 „ of the Persons of many of his Subjects,  
 „ and (as much as lyes in them) of the  
 „ hearts of all of them: Is it credible that  
 „ they know and remember and consider  
 „ the example of *David* recorded for their  
 „ instruction, *Whose heart smote him when* (SS).  
 „ *he had cut off the hemme of Sauls gar- 1 Sam. 24.*  
 „ *ment?* 11.

„ They that make no scruple at all of  
 „ fighting with His Sacred Majesty, and  
 „ shooting Musquets and Ordnance at Him  
 „ (which sure have not the skill, to choose  
 „ a Subject from a King) to the extreme  
 „ hazard of his Sacred Person, whom by  
 „ all possible obligations they are bound to  
 „ defend, do they know (think you) the  
 „ generall rule without exception or limi-  
 „ tation left by the Holy Ghost for our  
 „ direction in all such cases, *Who can lift* 1 Sam. 26.  
 „ *up his hand against the Lords Anoynted,* 9.  
 „ *and be innocent?* or doe they consider his  
 „ Command in the *Proverbs of Solomon,*  
 „ *My sonne feare God and the King, and* Prov. 24.  
 „ *meddle not with them that desire change?* 21.

„ Or

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Eccles. 8.     ,, Or his councell in the Booke of *Ecclesiastes*, *I councell thee to keepe the Kings Commandment, and that in regard of the Oath of God?* or because they possibly  
 2.     ,, may pretend that they are exempted from,  
 ,, or unconcerned in the commands of obediency delivered in the Old Testament,  
 ,, doe they know and remember the precept given to all Christians by S. Peter,  
 Pet. 2.     ,, *Submit your selves to every Ordinance of man, for the Lords sake, whether it be to the King as Supreame, or unto Governors, as unto them that are sent by him?* or that terrible  
 3.     ,, 2.     ,, sanction of the same command, *They that resist shall receive to themselves damnation*, left us by St. Paul in his Epistle to the *Romans*, who then were the miserable Subjects of the worst King, the worst man, nay, I think I may adde truly, the worst beast in the world, that so all rebels mouths might be stopt for ever, and left without all colour or pretence whatsoever to justifie resistance of Soveraign power. Undoubtedly if they did know and consider and lay close to their hearts, these places of Scripture, or the fearfull judgment which befell *Corah, Dathan, and Abiram*, for this very sinne which now they commit and with a high hand still proceed in, it would be impossible but their hearts should smite them, as *Davids* did, upon an infinitely lesse occasion, and affright them out of those  
 Numb. 16.     ,, 32.     ,, wayes

„ wayes of present confusion, and eternall  
„ damnation. And then on the other side,  
„ they that maintain the Kings righteous  
„ cause with the hazard of their lives and  
„ fortunes; but by their oathes and curses,  
„ by their drunkennesse and debauchery,  
„ by their irreligion and prophannesse,  
„ fight more powerfully against their partie,  
„ then by all other meanes they doe or can  
„ fight for it, are not I feare very well ac-  
„ quainted with any part of the Bible; but  
„ that strict caution which properly con-  
„ cerns themselves in the booke of *Deut.*  
„ 23. 9. I much doubt they have scarce  
„ ever heard of it, *When thou goest to Wars*  
„ *with thine Enemies, then take heed there*  
„ *be no wicked thing in thee*, not only no  
„ wickednesse in the cause thou maintain-  
„ est, nor no wickednesse in the means by  
„ which thou maintainest it, but no perso-  
„ nall impieties in the persons that main-  
„ taine it. Beloved, for the former two,  
„ we have reason to be full of comfort  
„ and confidence; For what is our cause?  
„ What is that which you fight, and we  
„ pray for? but to deliver the King and all  
„ his good Subjects out of the power of  
„ their Enemies, who will have no peace  
„ but with their slaves and vassals? and for  
„ the meanes by which it is maintained, it  
„ is not by lying, it is not by calumnies, it  
„ is not by running first our selves, and  
„ then

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„ then forceing the people to universall  
 „ perjury ; but by a just war, because ne-  
 „ cessary, and by as faire and mercifull a  
 „ Warre as if they were not Rebells and  
 „ Traitors you fight against, but Competi-  
 „ tors in a doubtfull Title. But now for  
 „ the third part of the caution, that, to  
 „ deale ingenuously with you, and to deli-  
 „ ver my owne soule, if I cannot other  
 „ mens, that I cannot think of with halfe  
 „ so much comfort as the former ; but sec-  
 „ ing so many *Ionasses* imbarqued in the  
 „ same ship, the same cause with us, and  
 „ so many *Achan's* entering into Battel  
 „ with us against the *Canaanites*, seing Pub-  
 „ licans and sinners on the one side, against  
 „ Scribes and Pharisees on the other ; on  
 „ the one side Hypocrify, on the other pro-  
 „ phanness, no honesty nor justice on the  
 „ one side, and very little piety on the o-  
 „ ther ; On the one side horrible oathes,  
 „ curses and blasphemies ; On the other  
 „ pestilent lyes, calumnies and perjury :  
 „ When I see amongst them the pretence  
 „ of reformation, if not the desire, pursu-  
 „ ed by Antichristian, Mahumetan, devil-  
 „ lish meanes ; and amongst us little or no  
 „ zeal for reformation of what is indeed a-  
 „ misse, little or no care to remove the  
 „ cause of Gods anger towards us, by just,  
 „ lawfull, and Christian meanes ; I professe  
 „ plainly I cannot without trembling con-  
 „ sider

„ sider what is likely to be the event of  
„ these distractions; I cannot but feare that  
„ the goodness of our cause may sinke under  
„ the burthen of our sinns: And that God  
„ in his justice, because we will not suffer  
„ his Judgments to acheive their prime  
„ scope and intention, which is our amend-  
„ ment and reformation, may either deli-  
„ ver us up to the blind zeale and fury of  
„ our Enemies; or else, which I rather  
„ feare, make us instruments of his justice  
„ each against other, and of our owne just  
„ and deserved confusion. This I profess  
„ plainly is my feare, and I would to God  
„ it were likewise the feare of every Soul-  
„ dier in His Majesties Army; but that  
„ which increaseth my feare is, that I see  
„ very many of them have very little or  
„ none at all: I meane not that they are  
„ fearlesse towards their Enemies, (that's our  
„ joy and Triumph) but that they shew  
„ their courage even against God, and feare  
„ not him, whom it is madnesse not to  
„ feare. Now from whence can their not  
„ fearing him proceed; but from their not  
„ knowing him, their not knowing his  
„ will and their owne duty? not knowing  
„ how highly it concerns Souldiers, above  
„ other professions to be religious, and  
„ then if ever when they are engaged in  
„ dangerous adventures, and every moment  
„ have their lives in their hands, *When they*

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„ goe to Warre with their Enemies, then  
 „ to take heed there be no wicked thing in  
 „ them.

(g) *Ibid. p. 28, 29.* And in the conclusion „ let me intreat you,  
 „ *says he<sup>g</sup>*, to consider the fearful judgment  
 „ which God hath particularly threatned to  
 „ this very sinne of *drawing nigh unto him*  
 „ *with our lips, when our hearts are farre*  
 „ *from him*: It is the great judgment of  
 „ being given over to *the spirit of slumber and*  
 „ *securtie*, the usual fore-runner of speedy  
 „ desolation and destruction, as we may  
 „ see in the 29 chap. of *Esaiah* from the  
 „ 9 to the 14 verse: *Stay your selves and*  
 „ *wonder, cry ye out, and cry, they are*  
 „ *drunken but not with wine, they stagger*  
 „ *but not with strong drinke: for the Lord*  
 „ *bath powered out upon you the spirit of*  
 „ *deepe sleepe, and bath closed your eyes.*  
 „ *The Prophets and your Rulers, the seers*  
 „ *bath he covered: and after, at the 14*  
 „ *verse, The wisdome of their wise men*  
 „ *shall perish, and the understanding of their*  
 „ *prudent men shall be hidde.* Certainly  
 „ this judgement if ever it were upon any  
 „ people, we have cause to feare it is now  
 „ upon us. For if the spirit of *deepe sleepe*  
 „ were not upon us, how could wee sleepe  
 „ so securely, even upon the brinke of the  
 „ pit of perdition? how could wee pro-  
 „ ceed on so confidently in our mirth  
 „ and jollity, nay in our crying sins and  
 „ horrible

„ horrible impieties ; now when the hand  
 „ of God is upon us, and wrath is gone  
 „ out, and even ready to consume us ?  
 „ And if the wisdome of our wise men  
 „ were not perished, how were it possible  
 „ they should so obstinately refuse the se-  
 „ curity offered of our lawes, liberties, and  
 „ religion by the King's Oath, by his ex-  
 „ crations on himselfe, and his posterity,  
 „ in case hee should violate it, by the  
 „ oaths of all his Ministers, not to con-  
 „ sent to, or be instruments in such a vi-  
 „ olation, by the so much desired *Triennial*  
 „ *Parliament*, from which no transgressor  
 „ can possibly be secure ; and instead of all  
 „ this security, seeke for it by a civill  
 „ warre, the continuance whereof must  
 „ bring us to destruction and desolation,  
 „ or else he hath deceived us by whom  
 „ we are taught, *That a Kingdom divided* Mat. 23.  
25.  
 „ *against it selfe cannot stand.*

Soon after Mr. Chillingworth's Death, the King ordered that Sermon to be printed (b) ; and this is the only Sermon of his that was published before the Restorati- (b) See  
Rem. (ss.)

U 2

The

(TT) *This is the only Sermon of his that was publish'd before the Restoration].* His other Sermons, with this prefix'd before them, were printed in the year 1664 (1), with this title: *Nine Sermons : the first preached before his Majesty King Charles (1) See  
Rem. (77.)*

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The Parliament having been alarm'd by the success of the King's Forces, call'd the Scotch to their assistance; and they sent an

*Charles the first: the other eight upon special and eminent Occasions.* The Publisher tells us, in a short Advertisement, that „ These Sermons were, by the Godly and „ Learned Author of them, fitted to the Congregations „ to which he was to speak; and no doubt intended only for the benefit of *Hearers*, not of *Readers*. Nevertheless, it was the desire of many that they might be published, upon the hope of good that might be done to the *Church of God* by them. There is need, pursues he, of plain Instructions to incite men to holiness of life, as well as accurate Treatises in Points Controverted, to discern Truth from Error. For which end I dare promise these Sermons will make much, where they find an honest and bumble Reader. It was the Author's greatest care (as you may find in the reading of them) To handle the Word of God by manifestation of the truth, commanding himself to every man's conscience in the sight of God: as once St. Paul pleaded for himself, 2 Cor. 4. 2. And if that be the property (which they say) of an eloquent and good speaker, *Non ex ore, sed ex pectore,* To speak from his heart rather than his tongue; then surely this Author was an excellent Orator, one that spake out of sound understanding with true affection.

(2) See above p. 283. The first Sermon preach'd before the King (2), is not reprinted here from the Oxford edition, which is the most perfect; but from the other impression, mention'd in the foregoing Remark. And the editor takes no notice of its having been printed already; nor upon what special

an Army into England in the beginning of the Year 1643-4. But some time before it march'd, several Declarations were

U 3 published

cial and eminent occasions, this, and the other eight Sermons, were preach'd. These are:

2. On PSALM xiv. 1. *The Fool bath said in his heart, There is no God:* preach'd on a Communion-day.

3. On the same Text.

4. On LUKE ix. 23. *Let him deny himself.*

5. On ROM. viii. 34. *Who is he that condemneth? It is Christ that died, Yea rather that is risen again:* preach'd on Easter-day.

6. On LUKE xvi. 9. *Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.*

7. On LUKE xix. 8. *And if I have defrauded any man by forged cavillation, I restore unto him four fold.*

8. Gal. v. 5. *For we through the Spirit, wait for the hope of Righteousness by Faith:* preach'd on the Feast of Epiphany.

9. 1 COR. x. 13. *God is faithful, who will not suffer you to be tempted above that ye are able.*

These Sermons, as the Publisher justly observes, were fitted by the Author, to the Congregations to which he was to speak, and intended only for the benefit of Hearers, not of Readers: but yet, a judicious Reader may soon perceive that they come from a masterly hand. He will find in them a noble simplicity, attended with sublime and exalted thoughts; and a constant unfeigned zeal for the glory of God, and the good of Men's souls. As an instance of this, I shall transcribe here what he says, concerning that vile, barbarous, un-Christian practice of Duelling, in his sixth Sermon. His Text was,

*Make*

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published in Scotland, endeavouring to justify that attempt: such as, *a Declaration of Reasons for assisting the Parliament of England*

*Make to your selves friends of the Mammon of unrighteousness &c*; and in the second Part of it, in a digression, he makes the following pathetick exhortation:

(1) Sixth  
Sermon,  
&c. § 33  
—36. of  
the edit.  
1664.

„ But before I quit my self, says he (3), and ease you „ of further prosecution of this point, I shall desire you „ all to suffer one word of Exhortation, and if there „ be any here whom it may more neerly concern, I „ beseech them even by the bowels of Jesus Christ, that „ they will suffer too a word of most necessary re- „ proof: And though what I shall say, doth not natu- „ rally flow from the words in hand, yet they bear a „ reasonable resemblance and proportion with them: „ So pertinent, I am sure, they are to the Auditory to „ whom I speak, that I would chuse rather quite to „ lose my Text, than here to leave them unsaid.

„ It is about making friends too: Indeed, not with „ the Mammon of unrighteousness: No, that is a trifle „ to it. It is about making friends with not revenging „ of injuries, with patient bearing and willing forgiv- „ ing of offences: A duty so seriously, so incessantly, „ sometimes in plain words, sometimes in Parables, „ all manner of ways, upon all occasions, urg'd by „ our Saviour, that wee cannot so much as pray, but „ we must be forc'd to acknowledg obedience to this „ Law, *Forgive us, — As we forgive*: Yea, so bound- „ lesly, and without all restrictions or reservations, is „ it enjoyn'd, That when as Peter thought it fair to „ have it limited to a certain number, and proposed „ Seven, as, in his opinion, reasonable and conveni- „ ent; No, says our Saviour, Forgive not until seven „ times,

*England against the Papist and Prelatical Army, by the general Assembly of the Kirck of Scotland: a short Declaration of*  
 U 4 the

„ times, but until four hundred fourscore and ten times:  
 „ And if he could have imagined, that it were possible,  
 „ for a man to have exceeded even this number also  
 „ in injuries, without question, he would not have left  
 „ there neither.

„ But, How is this Doctrin received in the  
 „ world? What counsel would men, and those none  
 „ of the worst sort give thee in such case? How  
 „ would the soberest, discreetest, well-bred Christians  
 „ advise thee? Why thus, If thy Brother, or thy Neigh-  
 „ bour, have offered thee an injury or an affront, for-  
 „ give him? By no means: Thou art utterly undone,  
 „ and lost in thy reputation with the world if thou  
 „ dost forgive him: What is to be done then? Why,  
 „ let not thy heart take rest, let all other business and  
 „ imployment be laid aside, till thou hast his blood:  
 „ How? a mans blood for an injurious passionate  
 „ speech, for a disdainful look? Nay, that is not all:  
 „ That thou may'st gain amongst men the reputation  
 „ of a discreet well-tempered Murderer, be sure thou  
 „ killest him not in passion, when thy blood is hot and  
 „ boylng with the provocation; but proceed with as  
 „ great temper and settledness of reason, with as much  
 „ discretion and preparedness as thou wouldest to the  
 „ Communion: After some several dayes respite, that  
 „ it may appear it is thy Reason guides thee, and not  
 „ thy Passion: Invite him mildly and courteously into  
 „ some retired place, and there let it be determined;  
 „ whether his blood or thine shall satisfy the injury.

„ Oh thou Holy Christian Religion! Whence is it  
 „ that thy children have suck'd this inhuinane poysion-  
“ ous

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*the Kingdom of Scotland, relating to their  
intended advance into England. The Decla-  
ration of the Convention of the Estates  
of*

„ ous bloud, these raging fiery Spirits? For if we shall  
 „ enquire of the Heathen, they will say, They have  
 „ not learned this from us; or the Mahumetan, they  
 „ will answer, We are not guilty of it: Blessed God!  
 „ that it should become a most sure settled course for  
 „ a man to run into danger and disgrace with the  
 „ world, if he shall dare to perform a Commandment  
 „ of Christ, (which is as necessary for him to do, if he  
 „ have any hopes of attaining Heaven, as meat and drink  
 „ is for the maintaining of life!) That ever it should  
 „ enter into Christian hearts to walk so curiously, and  
 „ exactly contrary unto the wayes of God! That where-  
 „ as He sees himself every day and hour almost con-  
 „ temn'd and despis'd by thee who art his Servant, his  
 „ creature, upon whom he might without all possible  
 „ imputation of unrighteousnes pour down the Vials  
 „ of his wrath and indignation, yet He, notwithstanding  
 „ is patient and long-suffering towards thee, hop-  
 „ ing that his long-suffering may lead thee to repen-  
 „ tance, and beseeching thee daily by his Ministers to be  
 „ reconcil'd unto him: And yet thou on the other side  
 „ for a distemper'd passionate speech, or less, shouldst  
 „ take upon thee to send thy neighbours soul, or thine  
 „ owne, or likely both, clogg'd and oppress'd with all  
 „ your sins unrepented of (for how can repentance  
 „ possibly consist with such a resolution?) before the  
 „ Tribunal seat of God to expect your final sentence:  
 „ utterly depriving thy self of all the blessed means  
 „ which God hath contrived for thy Salvation, and  
 „ putting thy self in such an estate, that it shall not be  
 „ in

*of the Kingdom of Scotland concerning this present expedition.*

Mr.

in Gods power almost to do thee any good. Pardon, I beseech you, my earnestness, almost intemperateness, seing it hath proceeded from so just, so warrantable a ground; And since it is in your power to give rules of honour and reputation to the whole Kingdom, do not you teach others to be ashamed of this inseparable Bodg of your Religion, Charity and forgiving of offences; give men leave to be Christians without danger or dishonour; Or, if Religion will not work with you, yet let the Laws of that State wherein you live, the earnest desires and care of your Righteous Prince prevail with you.

Mr. Chillingworth was highly offended at this abominable practice, which is peculiar to the Christians only, and gives Pagans, Turks, and Infidels occasion to upbraid them as the most immoral of all men. And it must be confess'd, that their Christianity is so different from the true holy Principles of JESUS CHRIST, that they have hardly any thing from him except the name of *Christians*. Mr. Chillingworth was so shock'd at this extravagant Custom, that he took all convenient opportunities to exclaim against it; as appears likewise by his third Sermon (4), wherein he hath most of the same expressions above recited. But I must observe here, that there are several inaccuracies of style in them, which are so gross, that they cannot be attributed to him.

The Publisher of these Sermons hath indeed done the part of a pious man, but not of a Critick. He does not tell us whether they are printed from Mr. Chillingworth's own Manuscript, or only from a

Transcript:

(4) Sect.  
38, 39.

## THE LIFE OF

Mr. Chillingworth having read these Papers, thought it might be of some advantage to the King's interest to answer them. He therefore extracted several *passages out of the Scotch Declarations*, and made *Observations* upon them; in order to write a *Treatise* against the Scots. He examined also the general question of Resistance to Princes, and maintain'd *the Unlawfulness of resisting the lawfull Prince, although most impious, tyrannical, and idolatrous*. But these pieces have not been, as yet, printed (VV).

While

Transcript: and if so, every body knows how such transcripts may be vitiated, or even interpolated. We ought therefore to make great allowances in this case in behalf of the Author; and forbear passing any rash judgment upon him, with respect to these imperfect Remains.

(VV) *But these pieces have not been, as yet, printed.* In the Manuscripts of Mr. Henry Wharton, bought by Dr. Tenison, Archbishop of Canterbury, and presented to the Lambeth Library, were several Pieces of Mr. Chillingworth, not, as yet, printed. I have mentioned some of them already (1); and shall give here an Account of them all, from the Catalogue of those Manuscripts, drawn up by Mr. Wharton himself.

(1) See  
above p.  
43.

(2) Cata-  
logus MSS. of  
Hen. Whar-  
ton, in  
Bibl. Lam-  
beth. ad  
Vol. M.

He observes (2) that the Volume mark'd *M*, is *Volumen Chartaceum in fol.*, containing, *A Collection of Papers, formerly belonging to Archbishop Laud, many of of them wrot with his own hand, but most of them endorsed with his hand; together with some Papers*

of

While our Author was thus asserting the King's Cause, he receiv'd a Letter from one of his friends, who being acquainted with

of the Archbishops Sheldon and Sancroft, and many of Mr. Chillingworth: and after having set down part of the contents of that Volume, he adds: „ Several Papers of Mr. William Chillingworth, viz.

„ Mr. Peakes five Questions proposed to Mr. Chillingworth, about the nature of Faith, and the resolution, and consequences of the Faith of Protestants.

„ Mr. Chillingworth's Answer to Mr. Peakes Questions: first Draught imperfect.

„ Mr. Chillingworth's Answer to the same: being compleat and perfect.

„ The beginning of a Treatise against the Scots; by Mr. Chillingworth.

„ Passages extracted out of the Declarations of the Scots; by Mr. Chillingworth.

„ Observations upon the Scottish Declaration; by Mr. Chillingworth.

„ A Treatise of the Unlawfulness of resisting the lawfull Prince, although most impious, tyrannical, and idolatrous; by Mr. Chillingworth.

„ A Letter of Mr. Chillingworth excusing his writing against the Rebels (3).

„ Notes of Mr. Chillingworth, concerning God's universal Mercy in calling Men to Repentance.

„ (4) A problematical Tentamen of Mr. Chillingworth Text, p. against punishing Crimes with Death in Christian Societies: Cancelled.

„ A Letter of Mr. J. to Mr. Chillingworth, of the imperfection of natural Religion and Reason, without the assistance of Revelation: wrot 1637.

(3) That

Letter

is insert-

ed in the

Text, p.

300.

(4) This

paragraph

is razed

out in the

Catalogue.

„ A short

## THE LIFE OF

(i) For  
this Letter  
I am in-  
debted to  
the Lord

Bishop of  
Peterbo-  
rough,  
who pre-  
fix'd be-  
fore his  
Transcript  
of it the  
following  
words:

Orig. in  
Collectan.  
MSS. fol.  
vol. 1. p.  
925. penes  
D. Tho.  
Archp.

Cantuar.  
See Rem.  
(VV).

(k) The  
Duke of  
Bucking-  
ham.

(5) See  
Rem. (X).

(6) This

Paragraph  
is razed  
out in the

Catalogue.

(7) That  
Letter

hath been  
inserted

above, p.

86, & seq.

with his design, endeavoured to dissuade him from pursuing it: but he return'd the following Answer (i).

„ Sir, Consider the bloody effects of „ railing tongues in the murther of the D. of „ B. (k); and tell me whether there be not „ cause to fear, that if blasphemous mouths „ be not stopped, violent hands will not be „ restrained from bringing forth of such tra- „ gical examples.

„ But though this were just and fit and necessary to be done, why should I be so pragmaticall? why should I doe more than

„ *A short Discourse of the nature of Faith;* by Mr. Chillingworth.

„ *A larger Discourse of the nature of Faith;* by Mr. Chillingworth.

„ *Of the absurdity of departing from the Church of England, for want of Succession of visible Professors in all Ages;* by Mr. Chillingworth.

„ *A briefe Answer to several Texts of Scripture, alledged to prove the Church to be one, visible, universal, perpetual, and infallible;* by Mr. Chillingworth.

„ *A Letter of Dr. Sheldon to Mr. Chillingworth, to satisfy his Scruples about subscribing (5).*

„ *Letter of Mr. Chillingworth to Dr. Sheldon, containing some Scruples about leaving the Church of Rome and returning to the Church of England.*

„ (6) *Letter of Mr. Chillingworth to Dr. Sheldon, containing his Scruples about Subscription, and the reason of them (7).*

any man? Which speech is not much unlike a speech of a Cardinal in Luther's time; that it was fit and necessary the Church should be reformed; but what had Luther a poultry Friar to do with it? better quite undone than he should do it. But I think rather better any man do it, then it should be left undone. All are equally bound to discharge their duty to God. All haue equally a part in their Princes and Country's welfare. And if I haue been stout and courageous, when others haue been cold and cowardly; I think their faintness should rather commend then condemn my forwardness; *Quod ausus sim bonus esse in malis temporibus.*

And thus, good Sir, haue I told what I haue done, and why. I would now tell you what I have suffer'd in it (WW), and likewise

(WW) *What I have suffered in it*]. Mr. Chillingworth was very zealous for the King's Cause; and used such endeavours to promote it on all occasions, as have been made a matter of reproach to him by his Adversaries. „ I admire, says Mr. Cheynell (1), at the impudence of divers men [that is, several eminent Divines of the Church of England, he had cited,] who have thus freely expressed themselves for the encouragement of the Arminian, Socinian, and Popish party, and yet are not ashamed to say that they stand for the Protestant religion. I have seen a letter under Mr. Chillingworth's own hand in which he doth excite

(1) *The Rise, Growth and Danger of Socinianisme, &c. print-  
ed in 1643, p.  
76. See Rem.*

„ likewise say something to the other part  
 „ of your Letter ; but being to preach at  
 „ St. Maryes shortly, and lately chosen Phi-  
 „ losopher

(2) *Ubi supr. c.* „ Dr. Sheldon of All-soules, and *Dean Potter, &c.* to  
 „ stand in defiance of the Parliament, and advises them  
 23. „ to stir up the youth (the young laddes of the University  
 (3) *An Attempt* „ as he calls them) to oppose the Parliament ; Now  
 towards re- „ can I or any man beleieve that Mr. Chillingworth doth  
 covering an „ intend to maintaine *Calvinisme*, I mean pure Pro-  
 Account of „ testant Religion ?

*the num-  
 bers and* But what our Author had then suffer'd for his Loyalty,  
*sufferings of* I could not discover. Only, Mr. Wood says in ge-  
*the Clergy* neral, „ (2) that in the beginning of the civil distem-  
*of the* „ pers, Mr. Chillingworth suffer'd much in the Kings  
*Church of* „ Cause, and being forced to go from place to place  
*England,* „ for succour, as opportunity served, went at length  
*&c. Part.* „ to Arundel-Castle in Sussex &c.“ Indeed Dr. Walker  
 II. p. 63. „ tells us, that he finds him some time in Durance in the  
 (4) *An* Collection of Tower, for Words against the Parliament (3). But he  
*impartial* gives no voucher for it; and to do him justice, I think  
*great Af-* we ought to look upon this passage, as one of those  
*fairs of* many stories, that have been communicated to him,  
*State, &c.* which he receiv'd and publish'd without a due examina-  
*Vol. II. p.* tion. And the occasion of his correspondent's mistake,  
*714. ad* I take to be this. He had read somewhere, or heard  
*an. 1641.* some body say, that in the year 1641, M. Chilling-  
*See also* worth was sent Prisoner to the Tower ; and he applied  
*pag. 763.* it to our Author, whereas it related to a Member of  
*(5) He* Parliament of that name. *In the Commons House*, says  
*was sent* Dr. Nalson (4), *Mr. Chillingworth a Member was sent*  
*to the* *to the Tower* (5), *for speaking some words which gave*  
*Tower* *offence to the House, by declaring his judgment, in offer-*  
*Dec. 1.* *ing at his instances concerning deposing of Princes.* „ It  
*1641, and*  
*releas'd*  
*Dec. 20.*  
*See Nal-*  
*son, ibid.*

„loosopher Reader in our Colledge, I am  
„even oppressed with multitude of business,  
„and therefore for this time I leave you,  
„and rest your truly honest friend, &c.

Mr.

„, was too early day yet, *pursues Dr. Nalson*, to broach  
„these Doctrines, and the Gentleman was to be made  
„an Example for this rash Intemperance of his Tongue;  
„and certainly the Faction could not, if it had been a  
„forelaid occasion, have done themselves a more Ser-  
„viceable and Popular Kindness; for this was to let  
„the whole Nation know, that they had such tender-  
„ness of Loyalty and Duty for the King, that their  
„chast Ears could not indure the ingrateful sound of  
„Deposing Kings, though in Instances of the remotest  
„distance; and then the natural Consequence of this  
„must be, That they who had such aversions and ab-  
„horrency to Treasonous Positions, and Presidents at  
„such a distance, could have no evil Intentions against  
„their King, though they asked of him to divest him-  
„self of the Power of the Sword, and other Royal  
„Prerogatives, and in effect all that made him an  
„Actual, or more then a Titular King.

From the proceedings of the Commons against Mr. Chillingworth, one of their Members, Dr. Nalson takes occasion to represent them as a *Faction*, which made a shew of having an *aversion* and *abhorrence* to *treasonous positions*, but in reality had *evil intentions against the King*, and black designs in view; whereas that very passage imports the contrary. The truth is, the Commons, as well as the Lords, conceiv'd that their Laws and Liberties were invaded; and that apprehension, whether just or ill-grounded, was certainly prevalent in the nation: but these same men were other-  
wise

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Mr. Chillingworth's zeal for the Church of England was equal to his loyalty to the King. He wrote a small Tract to shew that

*Episco-*

wise well affected to the King, as limited by Law. *In the House of Commons*, says a noble Historian (6), were many persons of *Wisdom and Gravity*, who being possess'd of great and plentiful Fortunes, though they were undevoted enough to the Court, had all imaginable duty for the King, and affection to the Government established by Law or ancient Custom; and without doubt, the major part of that Body consisted of men who had no mind to break the Peace of the Kingdom, or to make any considerable alteration in the Government of Church or State; and therefore all Inventions were set on foot from the beginning to work on them, and corrupt them, &c.

(7) Jour-  
nals of the  
12<sup>th</sup> Day  
of May;  
1660.

As to the Parliament's taking arms against the King, it is very remarkable, that this was justified by that very House of Commons, which restored King Charles II. For „ (7) some exceptions being „ taken to some words spoke by Mr. Lenthall a „ Member of the House, in the Debate of the „ Bill of general Pardon, to the effect following, „ viz. *He that drew his Sword first against the King, committed as high an offence as he that cut off the King's head*; Mr. Lenthall standing up in his place „ explained himself and withdrew. But it was resolv- „ ed that he should be call'd to the Barr: and the „ Serjeant with the Mace went to Mr. Lenthall, who „ was withdrawn into the Speaker's Chamber, and „ brought him to the Barr; where kneeling, Mr. Spea- „ ker bid him rise, and after, according to the order „ of the House, gave him a sharp reprehen-sion to the „ effect following:

*The*

*Episcopacy is not repugnant to the government settled in the Church for perpetuity by the Apostles.* The occasion was this. Dr. Morton, Bishop of Durham, having compos'd  
a Treas-

*The House hath taken very great offence at some words you have let fall, upon debate of this business of the Bill of Indemnity; which, in the judgment of this House, hath as high a reflection on the Justice and Proceedings of the Lords and Commons in the last Parliament, in their actings before the year 1648, as could be expressed. They apprehend there is much poysen in the words, and that they were spoken out of design to set this House on fire; they tending to render them that drew the Sword to bring Delinquents to condigne Punishment, and to vindicate their just Liberties, into ballance with them that cutt off the King's Head: of which act they express their abhorrence and detestation; appealing to God, and their Conscience bearing them witness; that they had no thoughts against his Person, much less against his Life. Therefore, I am commanded to let you know; that had these words fallen out, at any other time but in this Parliament; or at any time in this present Parliament, but when they had considerations of Mercy, Pardon, and Indemnity, you might have expected a sharper and severer Sentence, than I am now to pronounce. But the disposition of his Majesty is to Mercy: he hath invited his People to accept of it, and it is the disposition of the body of this House to be healers of the breaches, and to hold forth mercy to men of all conditions, so far as may stand with Justice, and the Justification of themselves before God and Man. I am therefore commanded to let you know, that that being their disposition, and the present subject of this dayes debate being Mercy, you shall*

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a Treatise, intituled, *The judgment of Protestant Divines, of remote Churches, as well such, as were the first Reformers of Religion,*

as

*therefore taste of Mercy. Yet I am to give you a sharp Reprehension, and I doe as sharply and severely, as I can, (for soe I am commanded) reprehend you for it.*

Mr. Echard hath brought this passage into his *History of England*, and he introduces it thus: „ In preparing,

(8) *The History of England, &c. pag. 765. of the 2<sup>d</sup> Edit.*

says he (8), the General Act of Pardon, the Commons „ proceeded with all Tenderness and Caution, especi- „ ally with Relation to the late Civil War ; in which „ they were very unwilling totally to condemn the Par- „ liament's Part in it. This particularly appear'd in „ the Treatment they gave to Mr. Lenthall, a Member „ of the House, who, in the Debate of the Bill, took „ the Freedom to say, *He that first drew his Sword* „ *against the late King, committed as great an Offence,* „ *as he that cut off his Head.* Upon which, being „ seiz'd by the Serjeant, he was brought to the Bar, „ where the Speaker, by Order of the House, gave „ him the following Reprimand, &c.

Mr. Echard would make us believe, that the Commons proceeded with all Tenderness and Caution with respect to the late Civil War, and therefore were unwilling totally to condemn the Parliament's Part in it: but this is a gross misrepresentation of their Proceedings. For they did not proceed with Tenderness and Caution in that respect; but express'd their sense of it, with great warmth and freedom. And far from being only unwilling totally to condemn the Parliament's Part in the Civil War, that they fully justified it; declaring, that those who drew the Sword, did it to bring Delinquents to Punishment, and to vindicate their just Liberties;

and

as others, after them, in behalfe of Episcopall degree in the Church: his Manuscript was sent to Archbishop Usher, who was then at Oxford; and he published it without the Author's name to it, and knowledge of it (1), under the title of *Confessions and Proothes of Protestant Divines of Reformed Churches, that Episcopacy is in respect of the Office according to the word of God, and in respect of the Use the Best.* (1) *The Life of Thomas, Lord Bishop of Duresme, by Dr. John Baywick; p. 137.* The learned Primate added to it a brief *Treatise of his own, with his name prefix'd before it, touching the Originall of Bishops and Metropolitans.* And in order to compleat that Collection, Mr. Chillingworth furnish'd him with the aforesaid Tract, which being subjoin'd to the other two, as a Conclusion, was intituled, *The Apostolicall Institution of Episcopacy; deduced out of the premises by W. C.* This little Piece hath been reprinted several times: and I don't find any thing was publish'd against it till of late (XX).

X 2 But

and that Mr. Lenthall's words were a high reflection on the Justice and Proceedings of the Lords and Commons in their actings before 1648.

(XX) This little Piece hath been reprinted several times, and I don't find any thing publish'd against it till of late]. The first edition of that Tract hath been already mention'd. It was also printed by it self, in 1644, (1) Print- at Oxford, with this title: *The Apostolical Institution of Episcopacy* (1), without the name of the Author. And Hall; in thus 4°. pagg. 6.

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But whether it may be easily confuted, the Reader will judge by the ensuing passages.

„ If

thus leaving out these words of the title of the first edition, *deduced out of the premises*, it is represented as a Piece compleat and design'd to go alone; whereas it depended upon the preceding Treatises, and was drawn up as a Corollary or Conclusion, *deduced out of them*.

It was again printed in 1660, with a *Speech of My Lord Falkland concerning Episcopacy*. The title of that Pamphlet is: *Two Discourses concerning Episcopacy; the former made by the Right honorable the Lord Viscount Falkland: and the later by his Friend, Mr. William Chil-*

(2) In 4<sup>o</sup>. *lingworth. Published according to the Original Copies* (2).  
pagg. 14. And here our Author's Tract is intitled: *The Apostolical Institution of Episcopacy, demonstrated by Mr. William Chillingworth*: which word *demonstrated*, was, no doubt, put in by the editor, (who made likewise some alterations in a marginal Note, referring to the Treatises above mention'd) and misrepresents the particular

(3) Mr. Lauder, *ubi infra, animadverts* upon that expressi-  
on, p. 5. (4) See Rem. (II) n. 3.

intent and design of that Piece (3). This last edition, divided into paragraphs, hath been inserted in the subsequent editions of the Works of Mr. Chillingworth (4).

That small Tract remain'd unanswered for above threescore years. But in 1707 a Book came out against it in Scotland, intitled: *The Ancient Bishops consider'd; both with respect to the extent of their Jurisdiction and nature of their Power. In Answer to Mr. Chillingworth and others. Wherin the Conformity of the Government and Discipline of the Church of Scotland, with that of the Ancient Church, is fully manifested: And it is made evident, that the Ministers of the Gospel, or Pastors of the Parishes,*

„ If we abstract from Episcopall government, says Mr. Chillingworth (m), all <sup>(m)</sup> Confes-  
„ sions and  
„ accidentals, and consider onely what is es-  
„ sentiall

X 3

Confes-  
sions and  
Proofes of  
Protestant  
Dizmes of  
Reformed

Parishes, are not Presbyters but Bishops; and that the Government of the Church by Presbyteries, Synods, General Assemblies, and Commissions of General Assemblies, is not Presbyterian but Episcopal Government. By Alexander Lauder, Minister of the Gospel at Morden-  
town (5).

Mr. Lauder begins his Preface with giving the reasons that engaged him to write on that subject. „ To offer „ at this time a Day, says he, to answer Mr. Chilling- „ worth's Demonstration of Episcopacy, or, Archbishop „ Usher's Original of Bishops and Metropolitans, old „ Writings, and which, may be suppos'd to be long „ ago buried in oblivion; may perhaps be thought an „ odd and improper Undertaking, and be imputed to „ a contentious Humour, or an unreasonable Desire „ to revive ancient Debates, and perpetuate Heats and „ Animosities in the Church.

„ But considering these Writings were not long since „ reprinted at Edinburgh, with a Design, no doubt, to „ make us believe, That the Government which is now „ call'd Episcopal, is the same with that which was „ instituted by the Apostles, and was the Government „ of the ancient Church in the purest Ages; and seeing „ the Party, as may be easily judged, will readily cry „ them up as Unanswerable, and pretend they prove „ to a Demonstration, That our present Happy Esta- „ blishment is not capable of a rational Defence; I „ thought I would not be condemn'd by equitable Per- „ sons, if I should undertake to discover the Vanity „ of such a Pretence, or make it appear, That that Epis-

confes-

(5) Print-  
ed at Edin-  
burgh; in  
8°.

ford 1644,  
in 4°. pag.  
79, So.

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„ fentiall and necessary to it; we shall finde  
 „ in it no more but this. An appointment  
 „ of one man of eminent sanctity and suf-  
 „ ficiency to have the care of all the Church-  
 „ es, within a certaine Precinct or Diocese;  
 „ and furnishing him with authority, not  
 „ absolute or arbitrary, but regulated and  
 „ bounded by lawes, and moderated by joyn-  
 „ ing to him a convenient number of assist-  
 „ ants. To the intent that all the Churches  
 „ under him may be provided of good and  
 „ able

„ *copacy* which was of late so justly thrown out of  
 „ this Church (and which, we have good Ground to  
 „ hope, shall never infest it again any more; the Go-  
 „ vernment thereof as it is now Established, being  
 „ made a *Fundamental Article of the Union*, betwixt  
 „ the two Kingdoms, and declared *Unalterable*, by the  
 „ Parliament of *Great Britain* in all time coming) is  
 „ not at all proven by these or the like Writings, to  
 „ be either *Apostolical* or *Ancient*: And consequently,  
 „ that they who build their Practice on such weak and  
 „ unsound Foundations, have need to consider, how  
 „ they will be able to answer before God, for their  
 „ rending his Church, by making a Schism therein, and  
 „ keeping up a scandalous and unaccountable Division  
 „ amongst us.

Besides Mr. Chillingworth and Archbishop Usher,  
 Mr. Lauder attacks Mr. Sage's *Vindication of the Prin-  
 ciples of the Cyprianick Age*, in several places; but par-  
 ticularly in a Treatise, (which takes up above half of  
 his Book) wherein he undertakes to prove, *That the  
 Bishops in Cyprian's time had neither absolute Power:  
 nor a negative Voice in their Churches.*

able Pastours: and that both of Pastours  
and people conformity to the lawes and  
performance of their duties may be requir-  
ed, under penalties, not left to discretion,  
but by law appointed.

To this kinde of government, *pursues*  
*be*, I am not by any particular interest so  
devoted, as to thinke it ought to be main-  
tained, either in opposition to Apostolick  
institution, or to the much desired refor-  
mation of mens lives, and restoration of  
Primitive discipline, or to any law or  
precept of our Lord and Saviour Jesus  
Christ: for that were to maintaine a  
meanes contrary to the end. for obe-  
dience to our Saviour is the end for which  
Church Government is appointed. But if  
it may be demonstrated, or made much  
more probable then the contrary, as I  
verily thinke it may: I. That it is not  
repugnant to the government setled in  
and for the Church by the Apostles:  
II. That it is as complyable with the Re-  
formation of any evil, which we desire to  
reforme either in Church or State, or  
the introduction of any good which we  
desire to introduce, as any other kind of  
government: And III. That there is no  
law, no record of our Saviour against it:  
then I hope it will not be thought an  
unreasonable motion, if we humbly de-  
sire those that are in authority, especially

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„ the High Court of Parliament, that it may  
 „ not be sacrificed to clamour, or over-  
 „ borne by violence: and though (which  
 „ God forbid) the greater part of the mul-  
 „ titude should cry, *Crucifie, Crucifie*, yet  
 „ our Governours would be so full of Justice  
 „ and courage, as not to give it up untill  
 „ they perfectly understand concerning Epis-  
 „ copacy it selfe, *Quid mali fecit*. I shall  
 „ speake at this time onely of the first of  
 „ these three points: That Episcopacy is  
 „ not repugnant to the government settled  
 „ in the Church for perpetuity by the Apo-  
 „ stles. Whereof I conceive this which fol-  
 „ lowes as cleare a demonstration, as any  
 „ thing of this nature is capable of, &c.

What he says afterwards upon that point,  
 „ <sup>22</sup> Ibid.  
 „ <sup>222. 83.</sup> he resumes thus in the conclusion: „ (n) Epis-  
 „ copall government is acknowledged to  
 „ have beene uniuersally received in the  
 „ Church, presently after the Apostles times.  
 „ Betweene the Apostles times and this pre-  
 „ sently after, there was not time enough  
 „ for, nor possibility of so great an altera-  
 „ tion. And therefore there was no such  
 „ alteration as is pretended. And therefore  
 „ Episcopacy, being confessed to be so an-  
 „ cient and Catholique; must be granted  
 „ also to be Apostolique. *Quod erat de-  
 „ monstrandum*“.

The War still continued with great vigour  
 on each side. The King having appointed

the

the Lord Hopton General of his Troops in the West, he forced Arundel-Castle in Sussex to surrender (*o*). But Sir William Waller,

(*o*) On the  
9th of De-  
cember.

who commanded the Parliament's forces in those parts, resolv'd to recover that place: and „ he march'd (*p*) with all his Army to „ Arundel-Castle, where he found that Gar- „ rifon as unprovided as he could wish. „ For instead of encreasing the Magazine „ of Victual by Supplies from the Country, „ they had spent much of that Store which „ the Lord *Hopton* had provided. The Go- „ vernor (*q*) was a Man of Honesty and Cou- „ rage, but unacquainted with that Affair, „ having no other experience in War, than „ what he had learn'd since these Troubles.

(*q*) Sir  
Edward  
Ford, High  
Sheriff of  
the Coun-  
ty.

„ The Officers were many without Com- „ mand, amongst whom one Colonel *Bam-* „ *ford*, an *Irish*-man, though he called him- „ self *Bamfield* was one; who, being a „ Man of wit and parts, applied all his fa- „ culties to improve the Faction, to which „ they were all naturally inclined, with a „ hope to make himself Governour. In „ this distraction *Waller* found them, and „ by some of the Soldiers running out to „ him, he found means again to send in „ to them; by which he so encreased their „ Faction, and Animosity against one an- „ other, that after he had kept them waking, „ with continual Alarms, three or four days, „ near half the Men being sick, and unable

„ to

„ to do duty, rather than they would trust  
 „ each other longer, they gave the Place  
 „ and Themselves up as Prisoners of War

(1) On the „ upon Quarter (r); the Place being able  
 6<sup>th</sup> of Ja- „ to have defended it self against all that  
 nuary. „ power, for a much longer time.“

Here  
 the Learned and Eminent Mr. Chillingworth,  
 pursues my Lord Clarendon (s), was taken  
 Prisoner; who out of kindness and respect  
 to the Lord Hopton, had accompanied him  
 in that March; and being indisposed by the  
 terrible coldness of the Season, chose to re-  
 pose himself in that Garrison, till the Wea-  
 ther should mend.

Mr. Chillingworth's illness increas'd to  
 such a degree, that being not able to go to  
 London with the Garrison, he was convey'd  
 to Chichester: which favour he obtain'd at  
 the request of his great Adversary Mr. Chey-  
 nell above mention'd, who accidentally met  
 him in Arundel-Castle, and frequently vi-  
 sited him at Chichester till he dyed. But  
 Mr. Cheynell hath given us an Account of  
 Mr. Chillingworth's sickness, and of his own  
 behaviour toward him; wherein he shew'd  
 himself as charitable and compassionate, as  
 his rigid Orthodoxy would permit him to  
 be. For, „ Mr. Cheynell, as a celebrated  
 „ Author observes (t), was a Rigid Zelous  
 „ Presbyterian; exactly Orthodox; very un-  
 „ willing that Any should be suppos'd to go  
 „ to Heaven, but in the Right Way. And

(2) The  
 Lord Bi-  
 shop of  
 Bangor in  
 his Letter  
 to Dr.  
 Snape;  
 printed  
 before Mr.  
 de la Pil-  
 loniere's  
 Reply to  
 Dr. Snape's  
 Indication  
 of a pas-  
 sige, &c.  
 p. 414.

“ this was that *One* way, in which He himself was settled; and in which He seems to be as sincere, and honest, and charitable, as his *Bigotry*, and his Cramp'd Notions of God's *Peculium*, would permit Him to be.“ Besides his Orthodoxy, Mr. Cheynell, as hath been observed already (u), was intirely devoted to the Parliament, and very active in promoting their cause. And no doubt, but it was out of a desire to shew his zeal in all these respects, that he publish'd his Account of Mr. Chillingworth, which is a most ludicrous as well as melancholy instance of Fanaticism or religious madness. But as we cannot reasonably suspect the truth of the most material passages it contains; I shall transcribe here what relates to Mr. Chillingworth, without any apprehension of tiring the Reader.

Mr. Cheynell was pleas'd to entitle his Pamphlet: „ *Chillingworthi Novissima*; or, „ the *Sicknesse, Heresy, Death, and Buriall* „ of *William Chillingworth*, (In his own „ phrase) *Clerk of Oxford*, and in the con- „ ceit of his fellow Scouldiers, the *Queens* „ *Arch-Engineer*, and *Grand-Intelligencer*. „ Set forth in a *Letter* to his Eminent and „ learned Friends, a *Relation* of his Ap- „ prehension at *Arundell*, a *Discovery* of „ his *Errours* in a *Briefe Catechisme*, and „ a short *Oration* at the Buriall of his He- „ reticall Book. By *Francis Cheynell*, late „ Fellow

(u) See a-  
bove, p.  
274, 275.

## THE LIFE OF

," Fellow of Merton Colledge. Published by  
 (x) Print-  
 ed at Lon-  
 don, 1644,  
 in 4°.     " Authority (x)."  
 " He prefix'd to it an Epistle or Dedication  
 " To the learned and eminent Friends of  
 " Mr. Chillingworth, and in particular to  
 " Sir John Culpepper, Knight; Dr. John  
 " Prideaux, Bishop of Worcester; Fell,  
 " Deanc of Christ-Church; Bayly, Dean of  
 " Sarum; Shelden, Warden of All-soules;  
 " Potter, Provost of Queenes; and Morley,  
 " Canon of Christ Church (YY)."

Then

(YY) *A Dedication to the learned and eminent Friends of Mr. Chillingworth*. I shall set down here two or three Paragraphs of the beginning:

„ SIRS, says he, your deceased friend is not yet  
 „ speechlesse, he calls upon you to beware and repent;  
 „ some preach more, at least more practically, when  
 „ they are dead, then ever they did whilst they were  
 „ alive. You that were his Patrons and Encouragers, as  
 „ hee acknowledged ever, when he was in the heighth  
 „ of his Rebellion, doe you beware lest a worse thing  
 Dr. Bayly, „ come unto you. You that were the Licensers of  
 Dr. Pri-  
 deaux, „ his subtile Atheisme, Repent, Repent; for he was so  
 Dr. Fell. „ hardened by your flattery, that (for ought the most  
 „ charitable man can judge) hee perished by your Ap-  
 „ probation: he ever appealed to his works even to his  
 „ very dying day, and what was it, which made him  
 „ dote upon them, but your Licence and Approbation?  
 „ Heark what hee saith, *The thrid and last part of my  
 „ Accusation was, That I answer out of principles, which  
 „ Protestants themselves will professe to detest: which in-  
 „ deed were to the purpose, if it could be justified. But,  
 „ besides;*

Then comes the *Relation* it self, with a new title, no less curious than the first : „ A briefe and plaine *Relation* of Mr. Chillingworths

„ besides that, it is confuted by my whole Book, and made „ ridiculous by the Approbation premised unto it, &c. read „ Mr. Chillingworth his Preface to the Author of Char- „ rity, &c. Sect. 30. Sure I am, that the Accusation „ may bee justified, and therefore is to the purpose ; but „ the Approbation cannot bee justified, and is therefore „ justly Reprobated : The Accusation is so serious, that „ the Approbation cannot make it (but may well make „ the Approvers and their Church) ridiculous. O what „ a ridiculous Church doe the Licensers make the „ Church of *England* to be, by saying that there is no- „ thing in Mr. Chillingworth his Book contrary to the „ doctrine of the Church of *England*; sure they meant „ the Church of *Canterbury*. But Dr. Fell, and Dr. „ Bayly are not ashamed to say, that there is nothing „ in that Book contrary to good manners, which Dr. „ *Prideaux* would not say ; but enough of that.

„ Sirs, the following History will testifie my com- „ passion towards your deceased friend, whom I ever „ opposed in a charitable and friendly way. I doe not „ account it any glory to trample upon the carkasse „ of *Hector*, or to pluck a dead Lion by the beard ; „ should I misquote his Book, and make that error mine „ owne by a false citation, which I pretend to be his in „ an Accusation, you that were the unhappy Licensers „ of his Book would soone take me tripping. If you „ conceive that he deserved a more Honourable buriall, „ bee pleased to answer my Reasons, and patronize his „ errors with all the learning Bodleyes Library can afford : „ or else stndy his *Catechisme*, pardon my boldnesse,

Nexgū  
σάρπα ήσο-  
τος ἐφυβε-  
ζεστι λα-  
γωσι.

## THE LIFE OF

,, *Chillingworth's* Sicknesse, Death, and Buriall :  
 ,, together with a just Censure of his *Work*,  
 ,, by a Discovery of his Errours collected out  
 ,, of

,, some Courtiers never learnt, and some Doctours have  
 ,, forgot their Catechisme, or else this man we speak  
 ,, of had never beene so much admired, his Book extol-  
 ,, led, or these Antichristian warres fomented by such  
 ,, great Clerks and busie wits.

,, I looked upon Mr. *Chillingworth* as one who had  
 ,, his head as full of Scruples as it was of Engines, and  
 ,, therefore dealt as tenderly with him as I use to doe  
 ,, with men of the most nice and tender consciences :  
 ,, for I considered, that though Beefe must bee preserved  
 ,, with salt, yet Plums must be preserved with sugar.  
 ,, I can assure you I stooped as low to him as I could  
 ,, without falling, and you know he is not a wise man  
 ,, in the judgement of the Philosopher, who stoops so  
 ,, low to another mans weaknesse, that he himselfe falls  
 ,, into weaknesse : and it is a Rule with us at *West-  
 minster*, that *he falls into weaknesse who falls into  
 sinne*.

,, Doe not conceive that I snatcht up my pen in an  
 ,, angry mood, that I might vent my dangerous wit, and  
 ,, ease my overburthened spleene. No, no, I have al-  
 ,, most forgot the *Visitation at Merton Colledge*, the De-  
 ,, niall of my Grace, the plundering of my house and little  
 ,, Library : I know when and where and of whom to  
 ,, demand satisfaction for all these injuries and indigni-  
 ,, ties. I have learnt *Centum plagas Spartana Nobilitate  
 concoquere*. I have not yet learnt how to plunder  
 ,, others of goods or living, and make my selfe amends  
 ,, by force of armes. I will not take a living which  
 ,, belonged to any civill, studious, learned Delinquent,  
 ,, unlesse

„ his Book, and framed into a kinde of *A-*  
 „ *theisticall Catechisme*, fit for *Racovia* or  
 „ *Cracovia*: and may well serve for the in-  
 „ struction

„ unlesse it be the much neglected *Commendam* of some  
 „ Lordly Prelate condemned by the knowne Lawes of  
 „ the Land, and the highest Court of the Kingdome  
 „ for some offence of the first magnitude: I can, with-  
 „ out straining my conscience, swallow such a gnat, a  
 „ cainel I should say, for every one of their *Commen-*  
 „ *dams* hath a bunch upon its back, and may well make  
 „ a bunch upon their conscience. I shall not trouble  
 „ you with any long discourse about State matters, on-  
 „ ly you will give me leave to say what the *Lacedemo-*  
 „ *nian* slave said, when he stood to be sold in the market;  
 „ and one asked him what he was? *I am* (saith he) <sup>ελεύθερος</sup>  
 „ *a Free man*, and so am *I*, for though *I* have not taken  
 „ *Antidotum contra Cæsarem*, yet *I* have taken *Antido-*  
 „ *tum contra Tyrannidem*. I could never yet stoop so  
 „ low to the most tyrannical Prelate as to cry *Your hum-*  
 „ *ble Slave*.

And after some pages in the same strain, he concludes thus:

„ I will not, *says he*, hold you any longer upon the  
 „ racke: Learne the first lesson of Christianity, *Self-*  
 „ *despise*; deny your owne will, and submit your selves  
 „ to Gods; deny your reason, and submit to faith: Reason  
 „ tells you that there are some things above reason, and  
 „ you cannot be so unreasonable as to make reason judge  
 „ of those things which are above reason: Remeinber  
 „ that Master *Chillingworth* (your friend) did runne  
 „ mad with reason, and so lost his reason and religion  
 „ both at once: hee thought he might trust his reason in  
 „ the highest points; his reason was to be Iudge, whe-

„ ther

## THE LIFE OF

„ struction of the *Irish, Welch, Dutch, French, Spanish Army in England*, and „ especially for the *Black Regiment at Oxford.*“

He begins with his apology, for writing against a person that was dead. „ I am ver- „ ry religious, *says he (y),* in observing „ that old proverbe, if it be taken in its „ right sense, *Nothing is to be spoken of the* „ „ *dead but good.....* It is no glory to „ triumph over one that is conquered, nay „ dead; for that of the Poet is true,

(y) *Chillingworthi Novissima, &c.* p. 12, 13. The pages are not numbered, but I shall cite them as I have number'd them in my Copy, beginning pag. 1. with the title-page of the Book.

\* *Scilicet esse oportet.*

*Nullum cum victis certamen\* & aethere cassis.*

„ But I consider, that Mr. *Chillingworths* party is alive, though he be dead; and though one of his Books is buried, there are many hundred Copies divulged; and therefore though I speak not of his humane frailties, or personall infirmities, and imperfections, which died with him; yet I may speak of his Hereticall Book, and of „ some

„ ther or no there be a God? Whether that God wrote „ any Booke? Whether the bookeſ usually received as „ Canonickall be the bookeſ, the Scriptures of God? „ What is the ſenſe of thoſe bookeſ? What Religion is „ beſt? What Church pureſt? Come; doe not wrangle; „ but beleieve, and obey your God, and then I ſhall be „ encouraged to ſubſcribe my ſelſe Your Friend and „ Servant, &c,

„ some destructive policies he used, which  
 „ doe yet survive in their sad and lamenta-  
 „ ble effects. Judge what I say, put the case  
 „ a man commits notorious crimes scanda-  
 „ lously, because publickly, and doth not  
 „ only hold, but vent damnable heresies;  
 „ and vent them not only in the Pulpit, but  
 „ in the Presse; shall not his damnable  
 „ heresies and printed heresies be confuted after  
 „ his death? shall thousands be seduced and  
 „ perish, and all Orthodox Divines silenced  
 „ with that one Proverb, *Nothing is to be  
 „ spoken of the dead but good?* Nay, put  
 „ the case further yet, suppose a man hath  
 „ had his head full of powder-plots, and  
 „ his heart full of bloody desires, nay hath  
 „ been a Ring-leader and Encourager of o-  
 „ thers to bloody practises against the very  
 „ light of nature as well as Scripture; must  
 „ nothing be said of such a man when he is  
 „ gone, but good?

Having thus justified his undertaking, he relates by what accident he happen'd to meet with Mr. Chillingworth.

„ Mr. Chillingworth and I, *says he* (z), (z) Pag.  
 „ met in *Sussex* by an unexpected provi- 13, 14, 15.  
 „ dence: I was driven from my owne house  
 „ by force of Armies, only (as the Cavaliers  
 „ confess'd) because I was nominated to be  
 „ a Member of the Assembly: and when I  
 „ heard that my Living was bestowed upon

## THE LIFE OF

„ a Doctor (who if some *Cambridge-men*  
 „ deceive me not, became the *stage farre*  
 „ better then he doth the *Pulpit*) I resolved  
 „ to exercise my Ministry in *Sussex* amongst  
 „ my friends, in a place where there hath  
 „ been little of the power of Religion either  
 „ known or practised. About the latter end  
 „ of *November* I travelled from *London* to  
 „ *Chichester*, according to my usuall cu-  
 „ stome, to observe the monthly Fast; and  
 „ in my passage, with a thankfull heart I  
 „ shall ever acknowledge it, I was guard-  
 „ ed by a Convoy of 16 Souldiers, who  
 „ faced about 200 of the enemies forces,  
 „ and put them all to flight. . . . . there  
 „ were (you see) some difficulties in my  
 „ way, which seemed insuperable, and yet  
 „ the Lord of Hosts did bring me thorow  
 „ these difficulties safe from *Bramber* to *A-*  
 „ *rundell*, upon the 21 day of *December*,  
 „ if I forget not. Master *Chillingworth* was  
 „ at that time in *Arundell Castle*, which  
 „ was surrendred to the much renowned  
 „ Commander Sir *William Waller*, *Serjeant-*  
 „ *Major-generall of all the associated Coun-*  
 „ *ties in the East and West*, upon the sixt  
 „ of *January*. As soone as the Castle was  
 „ surrendred, I represented Master *Chilling-*  
 „ *worths* condition to Sir *William Waller*,  
 „ who commended him to the care of his  
 „ worthy Chaplaine; and his Chaplaine shew-

„ ed so much charity and respect towards  
 „ him, that he laid him upon his owne bed,  
 „ and supplied him with all necessaries which  
 „ the place did afford. When the rest of the  
 „ Prisoners were sent up to *London*, Master  
 „ *Chillingworth* made it evident to me, that  
 „ he was not able to endure so long a jour-  
 „ ney; and if he had been put to it, he had  
 „ certainly died by the way: I desired there-  
 „ fore that his journey might bee shornted,  
 „ and upon my humble motion he was  
 „ sent to *Chichester*, where I intreated  
 „ the *Governour* that he might be secured  
 „ by some Officer of his acquaintance,  
 „ and not put into the hands of the *Mar-  
 „ shall*; the *Governour* gave order that  
 „ Lievttenant *Golledge* should take charge  
 „ of him, and placed him in the Bi-  
 „ shop of *Chichesters* Palace, where he  
 „ had very courteous usage, and all accom-  
 „ modations which were requisite for a  
 „ sicke man (a). . . . .

„ And for my part, *says Mr. Cheynell* (b), (a) See  
 „ I beleieve that in the course of nature hee Rem.  
 „ might have recovered, had he not neglect- (EEE),  
 „ ed and distrusted an able Doctor (who freely  
 „ offered himselfe) onely because hee was  
 „ Physician to Sir *William Waller*; sure I am  
 „ that jealousie was more deadly then his  
 „ disease. Yet Master *Chillingworth* did,  
 „ when it was too late, discover and con-

## THE LIFE OF

„ fesse his error, and we perswaded the  
 „ Doctor to visit him afterwards, and he was  
 „ in an hopefull way of recovery: but then  
 „ his spirit was much dejected, because his  
 „ friends neglected, or delayed, to send him  
 „ some good newes from *Oxford*: his heart  
 „ was so set upon his release, and his head  
 „ was still working and projecting, how he  
 „ might be exchanged, or ransomed; and  
 „ therefore certainly the Newes of his friends  
 „ active endevours for his release, was the  
 „ *only Cordiall* which could possibly revive  
 „ his spirits; and for want of such a Cordiall  
 „ his heart was even dead within him before  
 „ he died. I entreated him to plucke up his  
 „ spirits, and not to yeeld to his disease; but  
 „ I perceived, that though Reason be *stout*  
 „ when it encounters with faith, yet reason  
 „ is not *so valiant* when it is to encounter  
 „ with affliction: and I cannot but observe,  
 „ *that many a Parliament-souldier hath been*  
 „ *more clearfull in a prison, then this dis-*  
 „ *coursing Engineer, and learned Captive was*  
 „ *in a Palace*: Beleeve it, Reader, beleeve  
 „ it, that neither gifts, nor parts, nor pro-  
 „ fession, nor any thing else but *faith*, will  
 „ sustaine the spirit of a man in spirituall  
 „ straights and worldly encombrances, when  
 „ *without there are fightings, and within*  
 „ *there are fears*.

„ Another

„ Another reason (c) there was, which (as (c)p. 18.  
 „ I conceive) was very destructive to this *Man*<sup>19.</sup>  
 „ of *Reason*; he was disrelished, and (I be-  
 „ lieve) abused by most of the great Officers  
 „ who were taken Prisoners in *Arundell-*  
 „ *castle*; they looked upon him as an intru-  
 „ der into their councells of warre, and (as  
 „ one of them whispered) the *Queens intel-*  
 „ *ligencer*, who was set as a Spie over them  
 „ and all their proceedings (ZZ). When  
 „ Major *Molins* came to treat, hee spake very  
 „ coldly for Master *Chillingworth*; and a

Y 3

„ greater

JULY 1.

(ZZ) *They look'd upon him as an intruder into their councells of warre, and one who was set as spie over them and their proceedings*. In the next page (1), Mr. Chey- (1) pag. 19.  
 nell says, that though Master Chillingworth were the  
 grand-Engineer at Gloucester and Arundel, and both pro-  
 jects fail'd &c. (2): whereby it appears that he thought (2) See  
 Mr. Chillingworth had been sent to Arundel Castle in Rem  
 order to be employed in the defence of that place. But  
 My Lord Clarendon assures us in the passage before ci-  
 ted (3), that he came thither accidentally: that out of (3) See 2-  
 kindness and respect to the Lord Hopton, he had accompa- love p.  
 nied him into Sussex, and being indisposed by the terrible 314.  
 coldness of the season, he chose to repose himself in that  
 Garrison, till the weather should mend. And therefore,  
 the following passage of Mr. Wood may be justly con-  
 cussed. „ In the beginning of the civil distempers, says  
 „ he (4), our Author Chillingworth suffer'd much for (4) Vol. II.  
 „ the King's Cause, and being forced to go from place c. 23.  
 „ to place for succour, as opportunity served, went at  
 „ length to Arundel Castle in Sussex, where he was in  
 „ quality of an Engineer in that Garrison,

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„ greater Commander then he, told me,  
 „ that they were bound to curse *that little*  
 „ *Priest* to the pit of hell, for he had been  
 „ the ruine of them all: I replyed in his  
 „ behalfe, that I wondered much that they  
 „ should make so weake an Apology, for I  
 „ could not beleeve that Master *Chilling-*  
 „ *worths* single Vote could turn their Coun-  
 „ cell of warre round, and make them giddy:  
 „ The ingenious Gentleman made use of the  
 „ liberty of his judgement, and replyed, „ Sir,  
 „ Master *Chillingworth* hath so much credit  
 „ at the Court, and the Court-councell hath  
 „ so much influence into our military Coun-  
 „ cell, that we were even over-awed, and  
 „ durst not contradict Master *Chillingworth*,  
 „ for feare lest our owne resolutions might  
 „ succeed ill, and then his counsell would  
 „ have been esteemed the better.“ I told the  
 „ Gentleman, that I thought Master *Chilling-*  
 „ *worth* wanted experience for the ordering  
 „ of military affaires, and therefore could  
 „ not well apply the generall rules of reason  
 „ aright, and bring them downe to practise  
 „ in cases which were difficult, because un-  
 „ usuall. The Gentleman replyed, „ Sir, Ma-  
 „ ster *Chillingworth* is so confident of his  
 „ great wit and parts, that hee conceives  
 „ himselfe able to manage martiall affaires,  
 „ in which hee hath no experience, by the  
 „ strength of his owne wit and reason:“ Sir,  
 „ (quoth I) you may forgive him, for though

„ I hope

„ I hope to bee *saved by faith*, yet Master  
 „ Chillingworth hopes that a man may be  
 „ *saved by reason*, and therefore you may  
 „ well give him leave to fight by reason.  
 „ Sir (faith that witty Gentleman) I con-  
 „ fesse it is a sad objection, which I know  
 „ not how to answere; and so in stead of  
 „ an answere we went to dinner. But I did  
 „ examine the busynesse impartially after-  
 „ wards, and perceive that these great Com-  
 „ manders have grossly abused Master *Chil-*  
 „ *lingworth*, in laying all the blamie upon  
 „ him, as if he were guilty of losing the  
 „ out-workes, the Towne, the Castle, and  
 „ all; and therefore I shall doe Master *Chil-*  
 „ *lingworth* so much right, as to offer some  
 „ considerations, which may tend to his ex-  
 „ cuse or vindication (AAA).

Y 4

Mr.

(AAA) I shall doe Mr. Chillingworth's so much right,  
 as to offer some considerations, which may tend to his ex-  
 cuse or vindication]. The considerations which Mr. Chey-  
 nell offers to excuse or vindicate Mr. Chillingworth,  
 whom he represents here as acting the part of an Engi-  
 neer, are these: „ For what though Master Chilling-  
 worth, says he (1), were the grand Engineer at Glo-  
 cester (2) and Arundel, and both projects failed, the  
 „ fault might be in the Officers and Souldiers, and not  
 „ in the Engineer: Put the case the Lord Hopton, Ba-  
 „ son of Stratton, Field-Marshall-general of the West,  
 „ promise to bring three thousand men, and the Engi-  
 „ neer make a line of Communication which cannot  
 „ be

(1) Pag.  
19, 20.(2) See  
Rem.

(R.R.).

## THE LIFE OF

Mr. Cheynell having *excused* or *vindicated* Mr. Chillingworth, as he is pleased to call it, gives an account of his own behaviour towards him.

„ I tooke,

„ be defended with fewer then two thousand; but the  
 „ field-Marshall doth in the mean time forget himselfe,  
 „ and quarter his men in three or foure Maniples; but  
 „ his enemy being a more *wary and prudent Commander*,  
 „ keeps his men in a contracted and compact body,  
 „ which is too strong for the best of his Maniples, and  
 „ falls upon one of the field-Marshalls Quarters, takes  
 „ and kills neare upon a thousand men, and the field-  
 „ Marshall by such an unexpected blow is utterly dis-  
 „ abled for the fulfilling of his promise, of sending three  
 „ thousand, nay is not able to send above 1500 men:  
 „ shall the Engineer or the field-Marshall be blamed in  
 „ such a case?

„ Nay, what if the enemy advance before the Engi-  
 „ neer hath quite finished his works? yet if he hath  
 „ made them defensible against any sudden onset, and  
 „ the Souldiers, which should defend the works, quit  
 „ their Trenches, and runne all away, before any one  
 „ man be slaine in the Trenches, shall the Engincere be  
 „ blamed in such a case, or the Souldiers, who were  
 „ stricken with feare when there was no considerable  
 „ cause of feare?

„ Finally, if the Lord of Hosts, who did strike a ter-  
 „ rour to the very heart of the Souldiers, doe shew him-  
 „ selfe a God of wisdome, and infatuate the counsels of  
 „ the grand *Achitophels*; nay, shew himselfe a sin-re-  
 „ venging God, and finite the Souldiers in the Castle  
 „ with deadly diseases, *with one Pox more then they car-*  
 „ *ried in with them, with the Flux, the Calenture, the*  
 „ *spotted*

„ I tooke, *says he (d)*, all the care I could <sup>(d)</sup> p. 20,  
„ of his body whilst he was sicke, and will 21.  
„ (as farre as he was innocent) take care of  
„ his fame and reputation now he is dead:  
„ nay, whilst he was alive, I tooke care of  
„ something more precious then his health  
„ or reputation, to wit, his precious and be-  
„ loved soule; for in compassion to his soule  
„ I dealt freely and plainly with him, and  
„ told him that he had been very active in  
„ fomenting these bloody warres against the  
„ Parliament and Common-wealth of Eng-  
„ land, his naturall countrey, and by conse-  
„ quent, against the very light of nature:  
„ „ I acknowledge (saith he) that I have beene  
„ active in these warres, but I have ever fol-  
„ lowed the dictates of my conscience; and  
„ if you convince me that I am in an er-  
„ rour, you shall not finde me obstinate.“ I  
„ told him, I conceived that he might want  
„ sleep,

„ Spotted Feaver, and the like; if in the midst of these  
„ distresses the Souldiers breake forth into a *mutinous*  
„ flame, and set all their fellowes in a combustion, must  
„ the Engineer bee blamed if the Castle be surrendred  
„ in such a case? Now I appeale to their Councell of  
„ Warre, whether their case were not so like to these  
„ cases which have beene put, that it is hard to say where-  
„ in they differed. Let not then Master *Chillingworth*  
„ be charged with more faults then he was guilty of; I  
„ cannot but vindicate his reputation from all false asper-  
„ sions, which are cast upon him by some who know  
„ not how to excuse themselves.

## THE LIFE OF

„ sleep, being at that time newly come out  
 „ of the Castle, and therefore I gave him  
 „ time to refresh himself: and when I came  
 „ to him againe, I asked him whether he was  
 „ fit for discourse; he told me, yes, but  
 „ somewhat faintly: I certified him, that I  
 „ did not desire to take him at the lowest,  
 „ when his spirits were flattet, and his rea-  
 „ son disturbed, but had much rather under-  
 „ take him when he was at the highest, be-  
 „ cause I came prepared to receive satisfa-  
 „ tion, and looked upon my selfe as unlike-  
 „ ly to give satisfaction to one, whom I  
 „ acknowledged so much above mee, in re-  
 „ gard of his parts, gifts, experience; he  
 „ having studied bookees and men, and more  
 „ accurately discussed that question of State  
 „ then ever I had done. He then told me,  
 „ that he was pretty well refreshed, and as  
 „ able (as he used to be in these times of  
 „ distraction) for any discourse about that  
 „ great controversie of State. He desired me  
 „ to begin: I satisfied his desire, and told  
 „ him that it would be very requisite in the  
 „ first place to state the Question aright;  
 „ for (as I conceived) many ingenious men  
 „ were grossly mistaken even in the very  
 „ state of the Question.

(e) p. 21. „ First then (e) be pleased (quoth I) to con-  
 „ sider, that *the originall difference was not*  
 „ *between the King and the Parliament,*  
 „ *but between the Parliament and Delin-*  
 „ *quents;*

„ *quents*; and indeed, betweene the *Queen*  
 „ and the *Parliament*: I told him, that hee  
 „ could not be ignorant that upon the fourth  
 „ of *January*, two yeares agoe, the *King*  
 „ went unto the *Parliament* upon the *Queens*  
 „ errand (f); and I beleeved that he knew bet-  
 „ then I, how much the *Queen* was discon-  
 „ tented, because her bloody designe was not  
 „ put in execution: He told me, that he  
 „ could not deny, and he would not excuse  
 „ it. When I was going on to discourse  
 „ about other matters of fact, he confessed  
 „ very honestly, that he did now perceive,  
 „ that they had no certaine information of  
 „ matters of fact at *Oxford*: whereby I per-  
 ceived that it was no wonder that so many  
 „ brave men were seduced to fight against the  
 „ Parliament.

„ Upon further discourse, he told me that  
 „ he observed a great deal of piety in the  
 „ Commanders and Souldiers of the Par-  
 liaments Army: „ I confess (saith he) their  
 „ discourse and behaviour doth speake them  
 „ Christians, but I can finde little of God  
 „ or godlinesse in our men; they will not  
 „ seeke God whilst they are in their brave-  
 „ ry, nor trust him when they are in dis-  
 „ tress; I have much adoe (saith he) to  
 „ bring them upon their knees, to call up-  
 „ on God, or to resigne themselves up to  
 „ God, when they goe on upon any despe-  
 „ rate service, or are cast into any perplexed  
 „ condition.

(f) On the  
 5<sup>th</sup> Jan.  
 1641-2  
 the King  
 went to  
 the House  
 of Com-  
 mons, to  
 demand  
 the five  
 Members.

## THE LIFE OF

„ condition." I liked him well, when I  
 „ heard him run on so fluently to this ef-  
 „ fest, and I closed with him, and desired  
 „ him to tell me freely, whether in good  
 „ earnest he thought the Parliament did in-  
 „ tend any thing else then the *taking of the*  
 „ *wicked from before the King, the establish-*  
 „ *ing of the Kings throne in justice, the set-*  
 „ *ting up of Christs ordinances in power,*  
 „ *purity, liberty, and the settling of the*  
 „ *knowne lawes of the land, the privileges*  
 „ *of the Parliament, and liberties of the sub-*  
 „ *jects, in quiet and peace.*

(g) p. 21, „ Sir (saith he) I muſt acknowledge (g) that  
 22, „ I doe verily beleve that the intentions of  
 „ the Parliament are better then the inten-  
 „ tions of the Court, or of that Army which  
 „ I have followed; but I conceive that the  
 „ Parliament takes a wrong course to pro-  
 „ fecte and accomplish their good inten-  
 „ tions; for warre is not the way of Iesuſ  
 „ Christ.

Mr. Cheynell was so pleased with theſe  
 Anſwers of Mr. Chillingworth, that he  
 thought it ungenerous to dispute with him  
 any longer (BBB). But this reſolution was  
 ſoon

(BBB) Mr. Cheynell was ſo pleas'd with theſe An-  
 ſwers of Mr. Chillingworth, that he thought it ungenerous  
 (1, pag 22. to dispute any longer with him]. „ Truly, ſays he (1), I  
 „ was abuſhed to dispute with him any longer, when  
 „ he had given me ſo much advantage: For firſt, he  
 „ clearly

soon alter'd; he could not help putting further questions to him.

„ I desir'd him, *says he (b)*, to tell me, <sup>(b) p. 23,</sup>  
„ whether the highest Court of justice in <sup>24.</sup>  
„ the Kingdome may not compell Delin-  
„ quents

„ clearly condemned himselfe for being confederate  
„ with them, whose intentions were destructive; be-  
„ cause no man must promote an ill designe by any  
„ meanes whatsoever, be they never so lawfull. Se-  
„ condly, he confessed himselfe cleane out of his way  
„ when he was in Armes; for warre, saith he, (and he  
„ learnt to say so of the *Anabaptists* and *Socinians*) is  
„ not the way of Iesus Christ; all that he could say for  
„ himselfe was, that he had no command in the Army;  
„ and yet their greatest Officers told me that in a true  
„ construction there was no man else that had a command  
„ to any purpose, but Master *Chillingworth*. And as  
„ touching their intentions, it is no hard matter to gueſſe  
„ at the intentions of the French and Spanish faction at  
„ Court, or the *Irish intentions of the Papists, Prelates,*  
„ *Delinquents, &c. that follow the Queens Army.* . . . .

„ And as touching <sup>(2)</sup> the meanes used, Master *Chilling-* <sup>(2) p. 23,</sup>  
„ *worth* himselfe would not say that the Queen and her  
„ adherents, Prelates, Papists, Delinquents, Malig-  
„ nants, of the French conspiracy, the *Spanish* faction,  
„ or the *Irish* Rebellion, and their confederates, doe  
„ take better courses, and use more lawfull meaneſ to  
„ accomplish their intentions, and bring about their  
„ desigues, then the Parliament of *England*, the King-  
„ dome of *Scotland*, and the Protestants in *Ireland*:  
„ ſince then Master *Chillingworth* did (as all ingenuouſ  
„ and active ſpirits doe) deteſt Neutrality, hee might  
„ have ſcene (for hee had light enough to ſee) the way  
„ of Iefus Christ.

## THE LIFE OF

„ *quents (who are protected by force or  
gaint Law) to come in by force of  
Armes, that they may be tryed according  
to Law?*

„ First, hee acknowledged that the Parliament is the highest Court ; and therefore (I conclude) not to be controlled by some few of the Kings Councell, or by a pretended Assembly, consisting of Fugitives and Delinquents. Secondly, saith he, I must deale plainly with you, though the Parliament hath voted some to be Delinquents, and the Queen her selfe to be a Traitor, yet I doe not beleeve that their judgement is infallible. I was able to answere him out of his owne booke, that *the judgement of a Court or person (especially where there is evidence of the fact) may be certaine, though that Court or person be not infallible*: Secondly, though the judgment of the highest Court be not infallible, yet *it is finall, and therefore we cannot appeale from the judgement of the Parliament, to any Court, but the Court of heaven*. True (saith Master Chillingworth) but this is it which stickes with me, that there is no fundamentall constitution for the government of this Kingdome by a standing Parliament: To which I had many answers to returne ; first, there is a fundamentall constitution for the government of this Kingdome by the three Estates :

„ Estates: secondly, there is a Law for the  
„ frequency of Parliaments: and thirdly,  
„ the vertue and strength of every Parlia-  
„ ment continues in the Acts of every Par-  
„ liament, by which the Kingdome is go-  
„ verned, even after the dissolution of that  
„ Parliament; every Parliament doth live in  
„ its unrepealed Acts, and therefore lives  
„ even after its dissolution; and in that re-  
„ spect wee have many Parliaments yet stan-  
„ ding; *some old Elisabeth-Parliaments do*  
„ *as yet live, breath, move, and operate,*  
„ *with strength and vigour:* fourthly, there  
„ is an Act passed for the continuance of  
„ this Parliament, by the unanimous con-  
„ sent of all three Estates; *and the Kings*  
„ *Councell could not find any other probable*  
„ *meanes under heaven for the disengaging*  
„ *of his Majesty, then the framing and pas-*  
„ *sing of that Act of continuance.* Master  
„ Chillingworth (putting off his hat) cryed,  
„ I acknowledge that Act with all rever-  
„ ence, and *there is your strength.* He  
„ seemed pretty well satisfied with that an-  
„ swere; and as touching *the way of Jesus*  
„ *Christ*, I desired to know whether the  
„ Saints were not to make warre against the  
„ Whore and the Beast? Whether it be not  
„ an act of charity, for Protestants to lay  
„ downe their lives for their Brethren? Whe-  
„ ther it be not an act of faith, to waxe  
„ valiant in fight for the defence of that  
„ *faith,*

„ faith, which was once delivered to the  
„ Saints? I perceived my Gentleman some-  
„ what puzzled, and I tooke my leave, that  
„ he might take his rest.

(i) Dated  
from Chi-  
chester,  
Jan. 23,

On the 23<sup>th</sup> of January, Captain Robert King sent the following *Letter* (2), to Mr. Walter Jones, *one of the Chaplains of Christ Church in Oxford*, to give him an account of the condition Mr. Chillingworth lay in, and to desire him to acquaint his friends there with it :

(k) Chey-  
nell, *ubi*  
*supr. p.*  
15, 16.

„ Kind fricnd (k), Master *Chilling-*  
„ *worth* was in so weake a condition, by rea-  
„ son of a violent fluxe, that I perswade my  
„ selfe hee could not have lived the first night  
„ of his journey, had he gone farther; for it  
„ was very tedious to him to be brought hi-  
„ ther. He lyes very ill, and (for ought I  
„ perceive) in a desperate condition; and  
„ how God may dispose of him we know  
„ not: if any of his friends have a purpose  
„ to come into these parts, they shall have free  
„ passage without any molestation. Liev-  
„ tenant *Golledge* performes the part of a  
„ reall friend in every kinde; neither is  
„ *Christobell* wanting in her best care and  
„ diligence. *Lieutenant Golledge* hath al-  
„ ready disburst 10 li. or therabout: It  
„ would not be amisse that some of Master  
„ *Chillingworths* friends were present with  
„ him, whilst there is some hope of life;  
„ for it will be a great satisfaction both to him

„ and others: There must be no delayes  
 „ either of time or money.

„ I heare that Master *Chillingworths* Sister,  
 „ whom hee hath made Executrix, is travel-  
 „ ling with childe, and therefore unfit for  
 „ travell, but he is very confident she will  
 „ not let him want for necessary supplies  
 „ whilst he lives, and that hee may have  
 „ decent buriall (befitting one of his merit)  
 „ if it pleaseth God he chance to dye. Among  
 „ other of his friends, I pray acquaint Dr.  
 „ *Shelden*, the Warden of *All-soules*, with  
 „ what is written, whom Master *Chilling-  
 worth* doth very highly esteem. Your af-  
 „ fectionate friend, &c.

Mr. Cheynell was very much concern'd at  
 the present condition of Mr. Chillingworth.

„ My heart, *says he* (l), was moved with com- (l p. 25.  
 „ passion towards him, and I gave him many  
 „ visits after this first visit; but I seldom  
 „ found him in fit case to discourse, because  
 „ his disease grew stronger and stronger, and  
 „ he weaker and weaker.

But this consideration could not hinder  
 our zealot from using all opportunities to  
 trouble Mr. Chillingworth with his que-  
 stions.

„ I desired, *says he*, to know his opinion  
 „ concerning that *Liturgy* which hath beene  
 „ formerly so much extolled, and even ido-  
 „ lized amongst the people; but all the an-  
 „ swer that I could get was to this purpose,

„ that there were some truths which the Ministers of the Gospel are not bound upon paine of damnation to publish to the people: and indeed he conceived it very unfit to publish any thing concerning the Common-Prayer-Book, or the Book of Ordination, &c. for feare of scandall.

Mr. Cheynell, we see, owns that these are not the words of Mr. Chillingworth, but says they were *to that purpose*. He afterwards passes the following censure upon them:

„ I was sorry, *says he*, to heare such an answer drop from a dying man, and I conceived it could not but be much more scandalous, to seduce or hoodwink the people, then to instruct and edifie them in a point which did directly concerne the publick like worship of God in this Land.

„ When I found him pretty hearty one day, pursues Mr. Cheynell, I desired him to tell me, whether he conceived that a man living and dying a Turk, Papist, or Socinian, could be saved?

„ All the answer that I could gaine from him was, that he did not absolve them, and would not condemne them.

This answer could by no means please our rigid Orthodox (CCC).

(CCC) This answer could by no means please our rigid Orthodox].

Mr.  
ad  
te  
abfol.

Mr. Chillingworth being tired with such unseasonable, captious, and phanatical Questions, begg'd of Mr. Cheynell to spare him: but our zealot answer'd that request with a severe reprimand:

,, When

*Orthodox*].,, I was much displeas'd, says he (1), with (1) p. 25. the answer upon divers reasons: First, because the 26. question was put home, of a man living and dying, so or so. Secondly, it was frivolous to talk of Absolution, for it was out of question that he could not absolve them. Thirdly, it shewed that he was too well perswaded of Turcism and Socinianism, which runne exactly parallel in too many points. Fourthly, he seems to Anathematize the Socinians in the Preface to the Author of Charity maintained Sect. 28. when Knot had reckoned up some Socinian Tenets, Mr. Chillingworth answers, *Whosoever teaches or holds them, let him be Anathema.* I have not Knots Book by me now, I meane his direction to N.N. and Mr. Chillingworth was so wise as not to reckon up the number of those impious doctirins, or name them in particular, because they were all fathered upon him, and he would not assist Mr. Knot so farre in the spreading of his owne undeserved defamation, *ibid.* Sect. 28 (2). I am afraid that Knot reckoned up (2) See too many points of Socinianism, or did not forme Rem.(BB) his Interrogations aright, and then Mr. Chillingworth and p. 150. might safely anathematize, and yet be a Socinian in 151. many points which were not reckoned up, or not well expressed: And yet his Anathema is warily pronounced, he doth not say, *Whosoever teaches or holds them or any of them, let him be Anathema.* Moreover, if the Socinians be asked, whether Christ

## THE LIFE OF M

„ When Mr. Chillingworth, says he (m),  
 „ saw himselfe entangled in disputes, he de-  
 „ fired me that I would deale charitably with  
 „ him, for, saith he, I was ever a charitable  
 „ man: my answer was somewhat tart, and  
 „ therefore the more charitable, considering  
 „ his condition, and the counsell of the A-  
 „ postle, *Titus 1. 13. Rebuke them sharply,*  
 „ or (as Beza hath it) precisely, that they may  
 „ be found in the faith; And I desire not  
 „ to conceale my tartnesse, it was to this  
 „ effect: Sir, it is confessed that you have  
 „ beene very excessive in your charity; you  
 „ have lavished out so much charity upon  
 „ Turks, Socinians, Papists, that I am a-  
 „ fraid you have very little to spare for a  
 „ truly reformed Protestant; sure I am, the  
 „ zealous Protestants finde very little charity  
 „ at Oxford.

„ be God, they will say, Yes; but then they meane  
 „ that he is the Sonne of God, borne after an extra-  
 „ ordinary manner by the overshadowing of the holy  
 „ Ghost, *Luke 1. 31, 32, 35.* or that the word of God  
 „ came unto him, and therefore is called God, because  
 „ of his extraordinary Commission from God, or the  
 „ like, *John 10. 35.* Now either Mr. Chillingworth was  
 „ guilty of some such equivocation and fly evasion, or  
 „ else he grew worse and worse, and would not ana-  
 „ thematize a grosse Socinian. And if in these latter  
 „ dayes Seducers grow worse and worse, I shall not  
 „ wonder at it, *2 Tim. 3. 13.*

But Mr. Cheynell seems to have come afterwards into a better temper: for he declined answering a question put to him by Mr. Chillingworth, which might have occasion'd a long and warm debate.

The last time, I visited him, *says he (n)*, (n) p. 26,  
 „Was on the Lords day (o), for I thought „<sup>27.</sup>  
 „it is a Sabbath-duty, and then he began to „<sup>(o) Jan. 28.</sup>  
 „speak of some questions which i former- „<sup>1643-4.</sup>  
 „ly propounded to him, whereof the was „<sup>See Rem.</sup>  
 „one; *Whether Tyranny was Gods Ordin- „<sup>(DDD).</sup>*  
 „nance? I presently took him off from that  
 „discourse, because I knew he had beene  
 „daid up fast by that argument before; for  
 „it is impossible that any man should ever  
 „prove, that Tyranny is not to be resisted  
 „upon this ground, because we must not  
 „resist Gods Ordinance, unless they could  
 „prove, that which is *blasphemy to mention,*  
 „viz. *That Tyranny is Gods Ordinance.* I  
 „desired him that he would now take off  
 „his thoughts from all matters of *Speculation,*  
 „and fix upon some practicall point which  
 „might make for his *Edification.*

He thanked me (as I hope) very heartily, and told me that in all points of Religion he was settled, and had fully expressed himselfe for the satisfaction of others in his Book, which was approved and licensed by very learned and judicious Divines; Upon further discourse I began to tell him what meditation did most comfort

„ me in times of Extremity : and I added  
 „ that the meditation was very proper for a  
 „ man in his condition, if he could lay hold  
 „ upon the *Covenant of Grace* . . . . Not  
 „ long after, I told him, that I did use to  
 „ pray for him in private, and asked him  
 „ whether it was his desire that I should pray  
 „ for him in publique : he answered, yes,  
 „ with all his heart ; and he said withall,  
 „ that he hoped he should fare the better for  
 „ my prayers.

At the same time, Mr. Cheynell shew'd his  
 readiness to procure him all the assistance and  
 relief possible.

(p) p. 27, „ I observed, *says he* (p), that Mr. Chil-  
 „ lingworth was much troubled with a sore  
 „ throat, and oppressed with tough phlegme,  
 „ which would certainly choak him up, if  
 „ there were not some sudden remedy. I  
 „ sent therefore to a Chirurgeon, one of Mr.  
 „ Chillingworths belief, an able man, that  
 „ pleased him well, and gave him some ease.  
 „ And the next day being Munday, at our  
 „ morning-exercise in the Cathedrall, I de-  
 „ sired the souldiers and Citizens that they  
 „ would in their prayers remember the dis-  
 „ tressed estate of Mr. Chillingworth a sick  
 „ Prisoner in the City, *a man very eminent*  
 „ *for the strength of his parts, the excellency*  
 „ *of his gifts, and the depth of his learn-*  
 „ *ing* : I told them that they were commanded  
 „ to love their enemies, and therefore were  
 „ bound

bound to pray for them, especially when  
 God moved the heart of an enemy to de-  
 sire their prayers: We prayed heartily that  
 God would be pleased to bestow *saving*  
*graces* as well as *excellent gifts* upon him,  
 that so all his gifts might be improved and  
 sanctified: we desired that God would give  
 him new light, and new eyes, that he  
 might see, acknowledge, and recant his  
 errors, that he might deny his carnall rea-  
 son, and submit to faith: that God would  
 blesse all meanes which were used for his  
 recovery, &c.

I beleieve none of his friends or my en-  
 emies can deny that we made a respectfull  
 and Christian mention of him in our  
 prayers.

The same day, pursues Mr. Cheynell, I  
 rid to Arundel to move the Doctor to come  
 over againe to visit Mr. Chillingworth (q), (q) See a-  
 but the Doctour was sent for out of Town  
 (before I got thither) to visit Sir William  
 Springot, and so I lost my journey, and  
 the Doctour saw him no more. In my  
 absence a religious Officer of Chichester  
 garrison followed my suit to Mr. Chil-  
 lingworth, and entreated him to declare  
 himselfe in point of Religion; but Mr.  
 Chillingworth appealed to his Book againe,  
 and said he was setled, as you may see it  
 more largely set down in Mr. Edmonds his  
 Testimony before.

## THE LIFE OF DR. SAM.

The Testimony of Mr. Edmonds, Mr. Chillingworth's Apothecary, given under his hand, and printed in Mr. Cheynell's Pamphlet (r), runs thus:

" A friend standing by him (Mr. Chillingworth) desired him to declare himself in point of Religion, for two reasons: first, Because the Jesuites had much defamed and traduced him in that particular: secondly, Because he might be able to give an account to his friends, in case he should survive. He answered, he had declared himself already in that point sufficiently to the world. His friend told him, that there went abroad some hard opinions that he had of Jesus Christ, and wished him to declare candidly and plainly to the world in that point. He answered, for those things he was settled and resolved, and therefore did not desire to be further troubled. Being demanded, what course should be taken for his interment, in case God should take him away in this place; he replied, that where ever God should please to take him, he would there be interred; and (if it might be obtained) according to the custome of the Church of England; if not, the Lords will be done. And further (said he) because the world will be apt to surmise the worst of things, and there may be some inquiry made after my usage in this place, I must testify and declare to all the

„*the world, that I have received both of  
„Master Golledge and his wife, abundance  
„of love, care, and tendernesse, where I  
„deserved it not; and that I have wanted  
„nothing which might be desired of them:  
„and I must in all conscience and honesty  
„doe them this right, to testifie the truth  
„to the world: or to that effect.*

Mr. Chillingworth dyed soon after; but I cannot find what day (DDD). Mr. Chey-  
nell  
and here

(DDD) *Mr. Chillingworth died soon after, but I can-  
not find what day*. It will appear very strange to those  
who are unacquainted with the many defects in History,  
that no body hath yet endeavour'd to give us the exact  
date of the Death of a person so celebrated as Mr. Chil-  
lingworth, or at least to bring it as near to its true time  
as possible. I speak of the day of the month in which  
he died; for as to the year, every body agrees it was in  
the beginning of 1644; or 1643, according to the com-  
putation of the Church of England. Mr. Wood  
says (1), that he gave way to fate on the 24 of January (1) Vol.II.  
(or thereabouts); and the next day his body was brought c. 23.  
into the Cathedral Church &c: but he quotes no au-  
thority for it. Dr. Walker, who besides the books,  
pamphlets, and manuscripts he look'd over, writ to  
all the Clergy-men of the Kingdom, and consequently  
to those of Chichester, for an account of such of the  
Clergy as had suffer'd in the late times of the Civil War,  
affirms (2) that his Death happen'd on the 20. of January. (2) *An At-  
tempt, &c.  
ubi supr.  
p. 63.*  
But how he comes to differ from Mr. Wood, from  
whom he hath taken almost his whole account of Mr.  
Chillingworth, I cannot tell. Mr. Le Neve, who hath  
been

nell hath not vouchsafed to let us know it.  
That particular did not come within his de-  
sign,

(3) *Festi Ecclesiae Anglicanae &c.* been very inquisitive into these matters, observes (3) that he died January 20. or thereabouts; and cites Mr. Wood, who says it was on the 24 of January. And the truth is, no Author, that I know of, hath furnish'd us with the precise date. But tho' Mr. Wood could not fix it, for want of sufficient information, yet having by him Mr. Cheynell's Relation, he might come nearer to it than he hath done.

For, the Letter of Captain King to Mr. Jones above-  
(4) See a- recited (4), wherein he gives him an account of Mr.  
bove, p. Chillingworth's illness, and invites some of his Oxford  
363, 337. friends to come and see him, *whilst there was some hope  
of life*, is dated January 23, which was on a Tuesday.  
Moreover, Mr. Cheynell having observed, that Mr. Chil-  
lingworth's spirit was much dejected, because his friends  
neglected or delayed to send him some good news from  
(5) *Ibid.* p. Oxford, &c (5); says afterwards, that *the last time he  
324. visited him was on the Lord's day* (6): and if we suppose  
(6) *Ibid.* p. that this happen'd the Sunday next following, it was on  
341. the 28<sup>th</sup> of January. He says likewise, that *the next  
day being Munday, at their morning exercise in the Ca-  
thedral, he desir'd the Souldiers and Citizens that they  
would in their Prayers remember the distressed estate of*

(7) *Ib. p.* *Mr. Chillingworth a sick Prisoner in the City, &c* (7):  
342. and this was on the 29<sup>th</sup>. He observes further, that *the  
same day he rid to Arundel to move the Doctor to come over  
again to visit Mr. Chillingworth, but he was sent for out  
of Town, and the Doctor saw him no more* (8); and as  
(8) *Ib. p.* he does not mention that he himself saw him after this,  
343. it is highly probable that he died the next day, being  
Tuesday the 30<sup>th</sup> of January.

sign; which was, to shew that notwithstanding his irreconcileable hatred to Mr. Chillingworth's

He had made his Will on the 22<sup>th</sup> of November 1643. This last writing of his gives so just an idea of his Piety, Justice, Charity and publick Spirit, that I could not forbear inserting it here.

,, *The last Will and Testament of William Chillingworth, Clerk, written by him November the 22<sup>th</sup>. 1643 (9).*

,, *Imprimis*, I commend my Soule to God, hoping to  
,, be saved through his infinite Mercy, and the Medi-  
,, ation of my Lord and Saviour Jesus Christ.

,, *Item*, my desire is that all my Debts be paid, parti-  
,, cularly forty pounds to the Executors of Mr. Dudley  
,, Diggs, late Fellow of Oriel Colledge; which I men-  
,, tion in particular, because I am uncertaine whether  
,, they know of it or no.

,, *Item*, I give to the Mayor and Corporation of Ox-  
,, ford four hundred pounds, to be paid by fifty pounds  
,, a year in eight years; and as it is paid, I would have  
,, it lent to poore young Tradesmen by fifty pounds a  
,, piece for ten years, they giving good securitie to repay  
,, it at ten yeares, and to pay forty shillings *per annum*  
,, consideration; and the money paid for consideration  
,, I would have it laid out in binding young poore Chil-  
,, dren, Boys or Girls, Apprentices, allowing to bind  
,, every one Apprentice eight pounds a piece. But my  
,, will is that none shall be capable of this Charity, but  
,, those that are really poore; and none of those that are  
,, indeed so I would have excluded from the participa-  
,, tion of it. And therefore as often as such summe  
,, comes in, I would have the names of all the poore  
,, Children in Oxford, and the Suburbs of it, put into a

(9) Prerogat. Office,  
in Reg.  
Twysse,  
140. The  
Probate is  
dated Oc-  
tober the  
27<sup>th</sup> 1646.

## THE LIFE OF

lingworth's Principles; he had treated him, while alive, with a due regard to his great merit and present condition (EEE), where-  
205 by

„ Lotterye, and whosoever's name is drawn out, him „ or her I would have partaker of it. Always provided, „ that they are between twelve and sixteen years of Age, „ and that they can repeat perfectly the *Catechisme* of the „ Church of England: which if he that fortunes to be „ drawne out cannot do, I would have him put by for „ that time, and other drawne who can perform this „ perfectly.

„ All the rest of my Goods I give to my Brothers and „ Sisters Children.

(10) Mary  
Chilling-  
worth.

„ I make my deare Sister (10) my sole *Executrix* & „ and my deare Father Doctour Sheldon, and Mr. Fi- „ mothy Carter, Overseers, to whom I give five pounds „ a piece.

„ Item, my will is that my late deare Brothers Will, „ though not seal'd by him, the Copy whereof lies in „ my Deske in my Studye, should be exactly and pun- „ itually performed.

„ This is my last Will and Testament. In witness „ whereof I have set my hand

WILLIAM CHILLINGWORTH.

I could not find his Codicil in the Prerogative Office; tho' Mr. Cheynell, who hath given us some account of it, says that Mr. Chillingworth desired it should be annexed to his Will (11).

(11) See  
Rem.  
(EEE).

(EEE) *He had treated him with a due regard to his*

(1) See a- „ *great merit and present condition*]. Mr. Cheynell had „ observed before (1), that „ the Governour of Chichester „ gave order that Lieutenant Golledge should take charge „ of

by, he thought, himself acquitted from the imputation of uncharitableness towards him after his death.

yd

,, From

mid two newbills to saye that hee was well  
„of him, and placed him in the Bishop of Chichester's  
„Palace, where he had very courteous usage, and all  
„accommodations, which were requisite for a sicke  
„man: as appears, pursues he (2), by the testimony of (2) pag-  
„his owne man at Oxford, and a Letter of thankfull 15.

„acknowledgment from Master Chillingworths father  
„to Lieutenant Golledge: nay, by Master Chillingworths  
„Codicill, which hee desired should be annexed to his  
„Will, in which he gave 10*li.* to Capitaine King, 10*li.*  
„to Mistresse Mason, who keepes the Bishops house,  
„and attended Master Chillingworth in his sicknesse, and  
„10*li.* to Lieutenant Golledge: And it may further ap-  
„peare by a Letter of Captain Kings sent to Oxford, and  
„thetestimony of Master Edmonds, his Apothecary (3).

Indeed it appears by Mr. Cheynell's Relation, that he was often teased by Mr. Cheynell himself, and by an Officer of the garrison of Chichester, with impertinent questions and disputes: but to say, that this kind of inhumanity was the cause of his death, is, in my humble opinion, doing them an injury. And I will presume to affirm, that it was for want of being rightly inform'd that the Earl of Clarendon hath express'd himself on that occasion in the following manner. After having observed that Mr. Chillingworth was taken Prisoner in

Arundel Castle (4), he adds: *Affoon* (5) as his Person (4) See 2-  
„was known, which would have drawn Reverence from  
any noble Enemy, the Clergy that attended that Army, (4) See 2-  
prosecuted him with all the inhumanity imaginable; so supt, p. m.  
that, by their Barbarous usage, he died within few days; 473.  
to the grief of all that knew him, and of many who knew

(3) See 2-  
bove, p.  
336, and  
314.

him

„ From my first visitation of Mr. Chillingworth to the last, *says he* (s), I did not  
 (5) p. 28, „ find him in a condition which might any  
 „ way move mee (had I beene his deadly  
 „ enemy) either to flatter or envy him, but  
 „ rather to pity and pray for him, as you  
 „ see I did. I dare appeale to his eminent  
 „ and learned friends, whether there could  
 „ bee more *mercy* shewn to his *body*, or  
 „ *charity* to his *soule*, whilst he was alive?

„ Consider

him not but by his Book, and the Reputation he had with Learned Men. From whence it may be inferr'd, that My Lord Clarendon did not know, or had forgot, that Mr. Chillingworth was sent to Chichester; but believ'd that he died in Arundel Castle, within few days after the taking of it by Sir William Waller.

Mr. Wood, who had before him Mr. Cheynell's Relation, expresses himselfe with more reserve than my (6) Vol. II. c. 23. Lord Clarendon. „ At length, *says he* (6), the Castle „ coming into the hands of the parliamentarian Forces, „ on the sixth day of January 1643, he [Mr. Chilling- „ worth] was by the endeavours of Mr. Fran. Cheynell „ (about that time Rector of Petworth) made to Sir „ Will. Waller the prime Governour of those forces, „ conveyed to Chichester, and there lodged in the Bi- „ shops house, because he being very sick, could not go „ to London with the prisoners taken in the said Castle. „ In the said house, *pursues Mr. Wood*, he remained to „ his dying day, and tho civilly used, yet he was much „ troubled with the impertinent discourses and disputes „ of the said Cheynell, which the royal party of that „ City looked upon as a shortning of *our Authors* „ days.

„ Consider what it is worth to have a fort-  
 „ nights space to repent in. O what would  
 „ *Dives* have proffered for such a mercy?  
 „ if Mr. *Chillingworth* did not emprove it,  
 „ that was no fault of mine; And shall not  
 „ my charity to his soule and body whilst  
 „ he was alive, acquit me from being uncha-  
 „ ritable towards him after his death? No  
 „ reasonable man will deeme mee guilty of  
 „ such an uncharitable madnesse as to be  
 „ angry with a carcasse, or to goe wrestle  
 „ with a ghost; for I consider that his ghost  
 „ might cry, *in faciem sepeli*, Bury me with  
 „ my face downward, if you please, for  
 „ when the *Macedonians* (give me leave to  
 „ change the story a little, and say, when  
 „ the *Irish*) come, and they were then neare  
 „ us, they will *turn all upside down*: I am  
 „ no *Sylla*, I did not give any command to  
 „ scatter the reliques of *Marius*: though I *Marii reli-*  
 „ have not much Wisdome, yet I have more *quias diffi-*  
 „ charity then to deserve that lash of the *pari jussit.*  
 „ *Oratour*, *He had beene more wise had he* *acerbiore o-*  
 „ *beene lesse violent*; and yet I will confess *dio, quam-*  
 „ that I am, and ought to be violent *for* *si tam sapi-*  
 „ *Christ* and *Heaven*, and my passions are *ens fuisse*  
 „ too often as hot as my zeale, but They *quam rebe*  
 „ may beare with small faults, and in this *mens fuz.*  
 „ businesse I have proceeded with delibera-  
 „ tion and moderation: I consider that I *Cicero de*  
 „ am in the body, and my body may be *Leg.*  
 „ delivered (I know not how soone) into  
 „ the

## THE LIFE OF

„ the enemies hand; I doe not expect (though  
 „ I might desire) that halfe that mercy which  
 „ I shewed to Master *Chillingworth* may be  
 „ shewen to me; *Defunctorum cineribus vi-*  
*„ olentiam inferre sacrilega præsumptio est*,  
 „ is a Rule (if I mistake not) in the Civill  
 „ Law; and I shall be able to justifie my  
 „ carriage in the busynesse of his Funerall to  
 „ the face of his greatest Patrons, from all  
 „ inhumanity or sacriledge,

„ *Sacrilega bustis abstinuere manus.*

Then he gives an account of his proceedings, and those of his party, in relation to Mr. Chillingworth's Funeral; and is afraid his Charity went so far, that it might be lyable to censure.

„ Let us (if you please) take a view of all  
 „ our proceedings, *says he* (t), and of Master  
 „ *Chillingworth's* opinions, and then (I am  
 „ afraid) some will say there was a little fool-  
 „ ish pity shewed on my part, and the uncha-  
 „ ritablenesse will be found in them onely,  
 „ who censure me for want of charity.

„ First, there were all things which may  
 „ any way appertaine to the *civility* of a  
 „ funerall, though there was nothing which  
 „ belongs to the *superstition* of a funerall:  
 „ His body was decently laid in a convenient  
 „ coffin, covered with a *mourning* *Hersel-*  
 „ *cloth*, more seemly (as I conceive) then  
 „ the

(t) p. 29,  
 30.

„ the usuall covering, patched up out of the  
„ mouldy reliques of some moth-eaten, copes:  
„ His friends were entertained (according to  
„ their own desire) with Wine and Cakes;  
„ though that is, in my conceit, a *turning*  
„ *of the house of mourning into an house of*  
„ *banqueting*: All that offered themselves  
„ to carry his corps out of pure devotion,  
„ because they were *men of his perswasion*,  
„ had every one of them (according to the  
„ custome of the countrey) a branch of Rose-  
„ mary, a mourning Ribband, and a paire of  
„ Gloves. But (as it doth become an impar-  
„ tiall Historian) I confesse there were three  
„ severall opinions concerning his buriall.

„ The first opinion (u) was negative and (u) p. 30,  
„ peremptory, That hee ought not to be 31.  
„ buried like a Christian, 1. Who refused  
„ to make a full and free confession of Chri-  
„ stian Religion: 2. Nay, if there had been  
„ nothing else against him, but his taking  
„ up of Armes against his countrey, that  
„ they conceived a sufficient reason to deny  
„ the buriall of his corps. . . . . In the  
„ third place, some were bold to say that  
„ he was *Felo de se*, guilty of his owne death,  
„ by his foole-hardinesse. Finally, it was  
„ alledged that he was an Heretick, no mem-  
„ ber of any of the Reformed Churches,  
„ and therefore to be reckoned as an Ex-  
„ communicated person; now you know  
„ what law it is which denieth buriall to

## THE LIFE OF

„ Heretikes, and Excommunicated persons;  
 „ though they be excommunicated for in-  
 „ conformity onely, for not appearing, or  
 „ not paying of 3 s. 4 d. or some such like  
 „ cause; Read *Pickerings Case* in the high  
 „ Commission“.

He shews afterwards what notion they had of Mr. Chillingworth (FFF).

„ The

(FFF) *He shews afterwards what notion they had of*

(1) p. 31. *Mr. Chillingworth*]. „ The truth is, says he (1), we „ look'd upon Master Chillingworth as a kind of Non- „ conformist, nay (to speake strictly) a Recusant rather „ then a Non-conformist; for Non-conformists refuse „ to subscribe to *Canons* which *concerne Discipline*, but „ Master Chillingworth refused to subscribe some *Arti-* „ *cles of Religion*, as he himselfe acknowledges, though „ he thought charitably of them who did subscribe them: „ For (he saith) he doth not undertake the peculiar „ defence of the *Church of England*, but the *common* „ *cause of Protestants*; and yet he doth not hold the „ doctrine of all Protestants true, because they hold con- „ tradictions, yet he conceived them free from all er- „ rour destructive of salvation: and though he did make „ scruple of *subscribing the truth of one or two Proposi-* „ *tions*, yet he thought himselfe fit enough to maintaine, „ that those who doe subscribe them are in a saveable con- „ dition. See the Preface to the Author of *Charity* „ maintained Sect. 39. You see Master Chillingworth did „ refuse to subscribe (2). What thinke ye (Gentlemen) „ are not Chichester men pretty good Disputants? Can „ you confute these Reasons? If you can, doe your „ best; if you cannot, I have no reason to prompt you; „ scratch your heads, beat your deskes, bite your nailes, „ and.

„ The second opinion, *says he (x)*, was <sup>(x) p. 31,</sup>  
„ your opinion, and the opinion of such as <sup>32.</sup>  
„ you are, my good friends at *Athens*; the  
„ men of a Cathedrall spirit thought it fit  
„ that Master *Chillingworth*, being a mem-  
„ ber of a Cathedrall, should be buried in  
„ the Cathedrall; and being *Cancellarius*, it  
„ was conceived that he should be buried  
„ *intra cancellos*, and rot under the Altar,  
„ neare the pot of Incense, that the constant  
„ perfume of the Incense might excuse the  
„ thirst of his Executrix — *Offa in odora  
dedit*. It was answered, that he was of  
„ or belonging to the Cathedrall at *Sarum*,  
„ and therefore they might carry him thi-  
„ ther; but then his Will could not be per-  
„ formed, because he desired to be buried  
„ at *Chichester*, in case he did end his dayes  
„ in that City. But some more serious con-  
„ ceived, that this desire of burying him *in-  
tra cancellos* was but the issue of a super-  
„ stitious conceit, that the Chancell, or  
„ *sanctum sanctorum*, was more holy then  
„ other places; and the carcasse of a Priest  
„ as sacred as that holy ground: And it was  
„ their opinion that a modest and well-  
„ grounded deniall of this request, would  
„ be the most effectuall confutation of that  
„ superstitious conceit. . . . .

A a 2

,, The

„ and I will goe sleep, and will not heare what they  
„ said of Master *Chillingworths* Argement on *Fieldings*  
„ case.

(y) P. 32. „ „ The third opinion (which prevailed) was  
 „ this (y), that it would be fittest to *permit the*  
 „ *men of his owne perswasion, out of meere*  
 „ *humanity, to bury their dead out of our*  
 „ *sight*; and to bury him in the *cloysters*,  
 „ amongst the old Shavelings, Monkes, and  
 „ Priests, of whom he had so good an opi-  
 „ nion all his life.

(z) P. 32. „ „ The Prelaticall men, *adds he (z)*, doe  
 „ conceive, that there is a kinde of holiness  
 „ in a *cloyster*; no excommunicated person  
 „ must be buried there, unlesse there be an  
 „ *absolution* sent, either before the *death*  
 „ of the party, or to the *dead corps*, (which  
 „ they must call their beloved brother) *be-*  
 „ *cause they themselves are as lothsome and*  
 „ *rotten as the corps*: Nay, a Papist must  
 „ not be buried in the *Cloysters* without *spe-*  
 „ *ciall dispensation* from the *Bilhop*; and  
 „ you know the *Prelates would dispense*  
 „ *with Papists alive or dead*. It is usuall  
 „ to bury men of good rank and quality in  
 „ *Collegiate Cloysters*; and sure I am, the  
 „ *Cavaliers* doe not bury their dead so ho-  
 „ nournably, *though they esteeme them the*  
 „ *Queenes Martyrs*, *they throw them into*  
 „ *ditches or rivers*.

„ Finally, Mr. Chillingworths bones shall  
 „ rest without any disturbance, he shall not  
 „ be used as *Wiccliffe* was by Papists, or as  
 „ *Bucer* was served by the Prelaticall faction  
 „ *at Cambridge*, who vouchsafed him an Ho-  
 „ nourable

*Consulatus  
Histor. de  
vita & obi-  
tus Buceri.*

„ honourable buriall in the dayes of *Edward*  
 „ the sixth, *anno 1551.* because they knew  
 „ it would be an acceptable service in the  
 „ eyes of Saint *Edward*, as judicious *Hooker*  
 „ styles him; but in the dayes of Queen *Mary*  
 „ (the first of that name) the same men plucked  
 „ him out of his grave againe after an inhu-  
 „ mane and barbarous manner: but in Queen  
 „ *Elizabeths* dayes, the same men wheeled  
 „ about a third time, and made an honourable  
 „ commemoration of him againe in Panegy-  
 „ ricall Orations, and flattering verses.

„ Mr. *Chillingworth*, pursues our author (a), (a) p. 33:  
 „ was buried by day, and therefore we had  
 „ no Torches or Candles at his grave. *Ter-*  
 „ *tullian* assures me, that the Christians used  
 „ no such custome, though the Heathens did,  
 „ and the Antichristians now doe. *Non*  
 „ *frangimus lucernis, lucem Dei.* . . . . .

Mr. Cheynell owns that he refused to bury  
 Mr. Chillingworth, and endeavours to justi-  
 fy it by several reasons (GGG). The last is  
 this:

A a 3

, Fi-

(GGG) Mr. Cheynell owns that he refus'd to bury Mr.  
 Chillingworth, and endeavours to justifie it by several rea-  
 sons]. „ But it is strongly objected, says he (1), that (1) p. 33.  
 „ my great and unanswerable fault was, that I did in 34, 35.  
 „ *extremo actu deficere*, I refused to bury him my selfe,  
 „ and left it to others: Sirs, I confess it, and shall  
 „ deale freely and candidly in the busynesse.

„ First, Mr. Chillingworth in his life time, desired to  
 „ have

(b) p. 38.   ,, Finally, *says he (b)*, it was favour enough  
 ,, to permit Master *Chillingworths* disciples  
 ,, or followers, *the men of his perswasion*, to  
 ,, perform

„ have some part of the Common-prayer-book read over  
 „ his Corps at the grave, in case it should please God  
 „ to take him away into another world by that sicknesse.  
 „ Now I could not yeld to this request of his for many  
 „ reasons which I need not specifie; yet I shall say  
 „ enough to give satisfaction to reasonable and modest  
 „ men. I conceive it absurd and sinfull to use the same  
 „ forme of words at the buriall of all manner of per-  
 „ sons; namely, *to insinuate that they are all elected*,  
 „ *that they doe all rest in Christ, that we have sure and*  
 „ *certaine hope of their salvation, &c.* these and the like  
 „ passages I durst not make use of upon that occasion;  
 „ and all this, and a great deale more, was desired by  
 „ Mr. *Chillingworth*: blame me not if I did *choose ra-*  
 „ *ther to satisfie my owne conscience, then his desire....*

„ Secondly, I doe not know to what end and pur-  
 „ pose wee should pray over the dead, unlesse we con-  
 „ ceive it fitting to pray for the dead. I doe consider  
 „ upon what slight occasions the people have heretofore  
 „ runne into intolerable erro:rs; and there is a kinde of  
 „ natural superstition ingrafted in the minde of inge-  
 „ nuous men in this great businesse: men are apt to slide  
 „ out of their civility and blinde devotion, into detestable  
 „ superstition. They who began to complement with  
 „ the dead at first, did little dream that *their Comple-*  
 „ *ments* should be urged as *Arguments* to prove that we  
 „ may make *prayers to the dead*: and yet they who have  
 „ searched farthest into the originall of that rotten su-  
 „ perstitution, and grosse idolatry, doe as clearly demon-  
 „ strate my observation to be solid and rationally, as if  
 „ it were a *truth written with a Sun-beame.*

„ perform this last office to their friend and  
 „ Master. Now there was free liberty gran-  
 „ ted to all the Malignants in the City to  
 „ attend the Herse, and interre his corps.  
 „ Sure I am, that if Mr. *Chillingworth* had  
 „ beene as Orthodoxe and zealous a Preacher  
 „ as *John the Baptist* was, he might have had

A a 4 „ as

And after having expatiated upon that matter, he adds :

„ But (2), if any man doe yet remaine unsatisfied, (2)pag 37.  
 „ let him consider, that had I conceived it fitting to read 38.  
 „ some service over a dead corps, yet it could not be  
 „ expected in reason and equity that I should performe  
 „ this last office to the body of Master *Chillingworth* :  
 „ For it is well knowne, that long before these unna-  
 „ turall and bloody warres, *in the times of greatest com-*  
 „ *pliance*, I never gave Mr. *Chillingworth* the right hand  
 „ of fellowship, but did freely and constantly protest  
 „ against those damnable heresies, which he did can-  
 „ ningly subintroduce and vent in this Kingdom, not  
 „ onely whilst he was a *professed Papist*, but since his  
 „ pretended conversion, (give me leave to call it so) you  
 „ will see there is good ground for that *diminishing term*,  
 „ when you come to read the *Catechism* anon. I am  
 „ not ashamed to tell the whole *Universitzy*, the whole  
 „ *Kingdome*, that I never looked upon Master *Chilling-*  
 „ *worth as my brother, in a religious respect*, for we were  
 „ not men of the same Religion, or Communion: to speak  
 „ plainly, we were not members of the same Church, for  
 „ (as he saith truely in his subtile booke) they who differ  
 „ in *Fundamentall points* are not members of the same  
 „ Church one with another, any more then *Protestants* are  
 „ members of the same Church with *Papists*. Chap. 3.  
 „ Sect. 9. pag. 131.

„ as honourable a buriall as *John* the Baptist  
 „ had ; for all the honour that *John* had,  
 „ was to be buried by his owne Disciples,  
 „ Matth. 14. 12. If the doctrine of this emi-  
 „ nent Scholar was hereticall, and his Disci-  
 „ ples were Malignants, I am not guilty of  
 „ that difference. As devout *Stephen* was  
 „ carried to his buriall by devout men, so  
 „ is it just and equall that Malignants should  
 „ carry Malignants to their grave. By Ma-  
 „ lignants I meane such kinde of men who  
 „ joyne with the enemy, or are willing up-  
 „ on any occasion offered to joyne with him,  
 „ to promote the Antichristian Designe now  
 „ on foot ; those, and onely those, I call  
 „ Malignants.

The Reader will hardly imagine that Mr. Cheynell should now go and meet the *Malignants* (as he is pleas'd to call them) at the grave. But he was resolved to give here a new and uncommon instance of his zeal and orthodoxy. For tho' he refus'd to bury Mr. Chillingworth's corps, he must needs bury his Book. This theatrical performance he relates in the following manner.

(c) p. 38.  
 39, 40.

„ When the Malignants, *says he* (c),  
 „ brought his Herse to the buriall, I met  
 „ them at the grave with Master *Chilling-*  
 „ *worths* booke in my hand ; at the buriall  
 „ of which booke I conceived it fit to make  
 „ this little speech following.

„ A Speech

MS. B. 1. 1. v. 11. l. 10.

„ A Speech made at the Funerall of Mr. Chil-  
„ lingworths mortall Booke.

„ **B**rethren, it was the earnest desire of  
„ that eminent Scholar, whose body  
„ lyes here before you, that his corps might  
„ be interred according to the Rites and  
„ customs approved in the English Liturgy,  
„ and in most places of this Kingdom here-  
„ tofore received: but his second request (in  
„ case that were denied him) was, that he  
„ might be buried in this City, after such a  
„ manner as might be obtained in these times  
„ of unhappy difference and bloody warres.  
„ His first request is denied for many rea-  
„ sons, of which you cannot be ignorant. It  
„ is too well knowne that he was once a  
„ professed Papist, and a grand seducer; he  
„ perverted divers persons of considerable  
„ branke and quality; and I have good cause  
„ to beleieve that his returne to England,  
„ commonly called his Conversion, was but  
„ a false and pretended Conversion: And  
„ for my owne part, I am fully convinced  
„ that he did not live or dye a genuine Sonne  
„ of the Church of England; I retaine the  
„ usuall phrase, that you may know what I  
„ meane; I meane, he was not of that Faith  
„ or Religion, which is established by Law in  
„ England. Hee hath left that phantasie,  
„ which he called his Religion, upon record  
„ in

## THE LIFE OF

„ in this subtile booke : *He was not ashamed*  
 „ to print and publish this destructive tenet,  
 „ That there is no necessity of Church or  
 „ Scripture to make men faithfull men, *in*  
 „ the 100 page of this unhappy booke, and  
 „ therefore I refuse to bury him my selfe ;  
 „ yet let his friends and followers, who have  
 „ attended his Herse to this Golgotha, know,  
 „ that they are permitted, out of meere hu-  
 „ manity, to bury their dead out of our sight.  
 „ If they please to undertake the buriall of  
 „ his corps, I shall undertake to bury his  
 „ errours, which are published in this so much  
 „ admired, yet unworthy booke ; and happy  
 „ would it be for this Kingdome, if this  
 „ booke and all its fellowes could be so bu-  
 „ ried, that they might never rise more, un-  
 „ lesse it were for a confutation ; and happy  
 „ would it have been for the Author, if he  
 „ had repented of those errours, that they  
 „ might never rise for his condemnation ;  
 „ Happy, thrice happy will he be, if his  
 „ workes doe not follow him, if they doe ne-  
 „ ver rise with him, nor against him.

„ Get thee gone then, thou cursed booke,  
 „ which hast seduced so many precious  
 „ soules ; get thee gone, thou corrupt rot-  
 „ ten booke, earth to earth, and dust to  
 „ dust ; get thee gone into the place of rot-  
 „ tennesse, that thou maist rot with thy Au-  
 „ thor, and see corruption. *So much for*  
 „ the buriall of his errours.

1700  
„ Touching

„ Touching the buriall of his corps, I need  
 „ say no more then this, It will be most pro-  
 „ per for the men of his perswasion to com-  
 „ mit the body of their deceased Friend, Bro-  
 „ ther, Master, to the dust, and it will be  
 „ most proper for me to hearken to that coun-  
 „ sell of my Saviour, Luk. 9. 60. Let the  
 „ dead bury their dead, but go thou and  
 „ preach the kingdom of God.

„ And so I went from the grave to the  
 „ Pulpit, and preached on that Text to the  
 „ Congregation.

Mr. Cheynell observes that he had been censured, on this occasion, by two sorts of persons. For, some conceived that he studied on purpose, to picke out the most piercing Text in the Bible; a Text which doth much reflect upon the party deceased; and others were of opinion he had been too indulgent in suffering Mr. Chillingworth to be buried like a Christian. He answers their objections (HHH): and then expresses, in his

(HHH) *Mr. Cheynell answers these two objections.*  
 „ Some conceive, says he (1), that I studied on purpose, (1) pag. 40.  
 „ to picke out the most piercing Text in the Bible; a 41.  
 „ Text which doth much reflect upon the party decea-  
 „ sed; but these men erre, not knowing the Scriptures;  
 „ for had I used that Prayer at Master Chillingworths  
 „ grave (which was dictated by the Spirit upon the like  
 „ occasion, the fall of a great enemy of Israel, Judges  
 „ 5. 31.) doubtlesse that Prayer would have reflected  
 „ more

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his usual railing, enthusiastick style, how much he was concern'd for the loss of Mr. Chillingworth, a person of such extraordinary parts and learning.

,, I dare

„ more upon the party deceased, and all his surviving  
 „ party: *So let all thine enemies perish, O Lord, but let*  
 „ *them that love thee be as the Sunne when he goes forth*  
 „ *in his strength.* They would have beeene more dis-  
 „ pleased, had I taken that Text, which is applyed to  
 „ no lesse a man then the Sonne of Iosiah, by the Pro-  
 „ phet Jeremiah: *They shall not lament for him saying,*  
 „ *Ab my brother, or, ab sister, — ab Lord, or ab his*  
 „ *glory: He shall be buried with the buriall of an asse,*  
 „ *drawne and cast forth beyond the gates of Ierusalem,*  
 „ *Jerem. 22. 18, 19.* Doubtlesse that man deserves the  
 „ buriall of an Asse, who beleeves his owne *Reason*  
 „ more then the *God of truth*; he that dares not con-  
 „ demne, nay, admires those for rationall men, who  
 „ would *reason Christ and the Holy Ghost out of their*  
 „ *Godhead, and even dispute them both out of the Trinity,*  
 „ doth certainly deserve the buriall of an Asse. *Man is*  
 „ *born like a wild asse's colt, as silly, wild, and coltish as*  
 „ *the Colt of a wilde Asse;* and if he prove an old  
 „ *Colt, and perish by his Coltish trickes,* wonder not at  
 „ *the sharpe censure of the holy Ghost.* You see then  
 „ there are sharper Texts then this that I pitched upon  
 „ for the ground of my discourse.

„ Secondly, all that understand that Text, *Luke 9.*  
 „ *60.* will acknowledge, that the Text did reflect rather  
 „ upon the living, then the dead. But *why then was*  
 „ *he buried at all?* I have told you already, his follow-  
 „ ers were permitted to bury him out of *meere Humanity.* I pleaded for his buriall from that *great exam-*

ple

„ I dare boldly say, *says he (d)*, that I (d) p. 41,  
„ have bee[n]e more sorrowfull for Mr. Chil- 42.  
„ lingworth, and mercifull to him, then his  
„ friends at *Oxford*: his sicknesse and ob-  
„ stinacy cost me many a prayer, and ma-  
„ ny a teare. I did heartily bewaile the losse  
„ of such strong parts, and eminent gifts;  
„ the losse of so much learning and diligence.  
„ Never did I observe more acutenesse and  
„ eloquence so exactly tempered in the same  
„ person: *Diabolus ab illo ornari cupiebat*;  
„ for he had eloquence enough to set a faire  
„ varnish upon the foulest designe. He was  
„ master of his learning, he had all his ar-  
„ guments in *procinctu*, and all his notions  
„ in *numerato*. *Howle ye firre trees, for a*  
„ *Cedar is fallen: lament ye Sophisters, for*  
„ the Master of sentences (shall I say) or  
„ fallacies is vanished: wring your hands,  
„ and beat your breasts, *yee Antichristian*  
„ *Engineers*, for your Arch-engineer is dead,  
„ and

„ ple recorded at length by the holy Ghost, 2 *Sam.* 1.  
„ from the eleventh verse to the end of the chapter.  
„ *Saul* you know was forsaken of God long before his  
„ death; *the Spirit of the Lord*, (the excellent gifts and  
„ common graces of the Spirit in particular) the spirit  
„ of government departed from him: Moreover, *he*  
„ consulted a witch, and by her the *Devill at Endor*,  
„ and an evill spirit from the Lord took possession of  
„ him; yet *Saul* was solemnly buried, bewailed, nay  
„ extolled by *David* for those things which were love-  
„ ly in him, as you may read in the place forecited, 17,  
„ 21, 24. verses.

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„ and all his Engines buried with him. Ye  
 „ daughters of *Oxford* weep over *Chilling-  
 „ worth*, for he had a considerable and hope-  
 „ full project how to clothe you and him-  
 „ selfe in scarlet, and other delights. *I am*  
 „ *distressed for thee, my brother Chilling-  
 „ worth* (may his Executrix say) *very plea-  
 „ sant hast thou beene unto me, thy love to*  
 „ *me was wonderfull, passing the love of*  
 „ *father, husband, brother. O how are the*  
 „ *mighty fallen, and the weapons, nay en-  
 „ gines of warre perished ! O tell it not in*  
 „ *Gath*, that he who raised a battery against  
 „ the Popes chaire, that he might *place Rea-  
 „ son in the chaire in stead of Antichrist*, is  
 „ dead and gone : *publish it not in the*  
 „ *streets of Askelon*, that he who did at once  
 „ batter *Rome*, and undermine *England*, the  
 „ Reforming Church of *England*, that he  
 „ might prevent a Reformation, is dead ;  
 „ lest if you publish it, you puzzle all the  
 „ Conclave, and put them to consider, whe-  
 „ ther they should mourne or triumph.

Next to this raving flight, follows an account of Mr. Chillingworth's *Tombe-stone* ; and a small Tract intitled, *A prophane Cate-  
 chisme, collected out of Mr. Chillingworth's Works* ; which is all of a piece with the fore-  
 going *Relation of Mr. Chillingworths Death  
 and Burial (III)*.

Thus,

(III) Next to this raving flight, follows an account of  
 Mr.

Thus, that incomparable Man, who was an example of Virtue, Piety, and Moderation,

*Mr. Chillingworth's Tombe-stone, and a small Tract intituled: A prophane Catechisme &c].* 1. I shall first set down what he says concerning Mr. Chillingworth's Tombe-stone :

„ If any man enquire, says he (1), whether he hath a Tombe-stone, as well as an Elegy, let him know that (1) pag. „ we plundered an old Friar of his Tombe-stone, and 4<sup>2</sup>.

„ there is roome enough for an Epitaph if they please „ to send one from Oxford; if not, give us leave to „ say, we have provided a Sepulchre, and it is your „ fault if you doe not provide a Monument : for as

„ Laurentius Valla the master of Elegances observes, a (2) I have „ Monument is nothing else but a speaking Sepulchre: „ *Vixque Monumentum dixerim, nisi literæ aut alii tituli „ apparet, quæ si desint, magis sepulchram quam mo- „ numentum erit.* Laur. Vall. Elegant. lib. 4. cap. 75.

Then he adds by way of introduction to his Catechisme: „ If there be any man yet unsatisfied, that this „ great Philosopher, Mathematician, Oratour (and any „ thing but what he pretended to be, a Divine) hath had „ no more honour at his death, then a plaine Tombe- „ stone, and such a song of lamentation as was taken up „ for Saul, let him read this following Catechisme; and „ if he be either Papist, or Protestant, he will be satis- „ fied, if he be true to his owne principles.

2. Mr. Cheynell's prophane Catechisme (2), collected out of Mr. Chillingworth's Works, is a collection of some passages extracted out of Mr. Chillingworth's Book against Mr. Knott, which serve for an Answer to the Questions he is pleas'd to frame; with his animadversions upon those passages or answers. But he, either misrepresents the intent and meaning of Mr. Chillingworth;

a Pamphlet printed in 1643, with this title:

*The Rebels Catechisme: composed in an easy and familiar way; to let them see, the Honourableness of their Offence, the weakness of their sorne- gest Subter-*

*to recall them to their duties, both to God and Man: in 4<sup>o</sup> pagg 29.*

or

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tion; and will ever be a model of clear, strong, and fair Reasoning, and that in the Protestant

or censures what is above all exception, tho' not agreeable to his own notions and conceits: and all this, in the same abusive railing style which is usual to him. But the Reader will better be able to judge of it, by the following specimen.

(3) p. 51. „ Qu. *But what if the Church erre (3) ?*

„ Ans. *Then a man may learne of that self same Church (which taught him) to confute the errorrs of that Church: that is, I may learne to confute the erroneous conclusions of that Church, by those very rules and principles which that Church teaches, Chap. 3. sect. 40. p. 150.* First then, a *private man* is presumed to have more *Logicke* then that *teaching Church*. Secondly, the *Prelates* (who call themselves the *Church*) may give my brethren of the *Assembly* leave to confute their erroneous conclusions, by some rules and principles which they themselves have delivered. Thirdly, a man may learne of the *Church* how to teach the *Church*. Principles which lead to these harsh truths, being licensed at *Oxford*, are an argument to me that they approved this booke before they read it.

„ Qu. *What is the best way to bring Papists and Protestants into one communion (4) ?*

+) p. 59. „ Ans. *The framing and proposing of a Liturgy, which both sides hold lawfull. p. 132.* This was perchance the great stratagem aimed at in the framing of that Liturgy which was sent into *Scotland*; and this is a point which deserves the consideration of the pretended Parliament or Assembly at *Oxford*.

(5) pag. 61. „ Qu. *What are the causes of errorr (5) ?*

„ Ans. *Negligence in seeking truth, unwillingnesse to find it, pride, obstinacy, a politique desire that that Religion*

Protestant Cause; had the hard fate to be harass'd by Protestants as well as Papists, and  
to

„ Religion should be true, which sutes best with my ends,  
„ feare of mens ill opinion, or any other worldly feare or  
„ worldly hope, these seven betray men to, and keepe men  
„ in damnable errorrs, p. 158 (6). It is one of the most (6) Chap.  
„ honest passages in his book. Brethren let us beware 3. §. 52.  
„ of these motives.

„ Qu. What kind of man was Knot?

„ Ans. One that went about to delude his King, and  
„ Countrey with strange captions; Sure Mr. Chilling-  
„ worth and hee were both of a make, read 117 (7). (7) Chap.  
„ Qu. What weapons of warfare may be justly called 2. §. 161.  
„ carnall (8)? (8) p. 62.

„ Ans. Massacres, Treasons, Persecutions, and in a  
„ word all meanes either violent or fraudulent. p. 52 (9). (9) Chap.  
„ God grant that the Irish forces which land daily, doe 2. §. 1.  
„ not make us as well acquainted with this warfare in  
„ England, as they are in Ireland.

„ Qu. If I disapprove the judgement of any Court, am  
„ I bound to conceale my owne judgement?

„ Ans. No, I may lawfully professe my judgement, and  
„ represent my reasons to the King or Common-wealth in  
„ a Parliament, as Sir Thomas Moore did without com-  
„ mitting any fault, p. 97 (10). Why then are men so (10) Chap.  
„ much blam'd for professing their judgement against 2. §. 117.  
„ some things which seeme to be established by Law,  
„ and representing their reasons to the Parliament? and  
„ why did not Master Chillingworth yeld externall obe-  
„ dience to the Common-wealth of England in this Par-  
„ liament? for who can deny that the Common-wealth  
„ of England is assembled in this Parliament?

He concludes thus: „ Now Reader, says he (11), (11) p. 634  
„ judge Master Chillingworths workes, my proceedings,

## THE LIFE OF

to ly under the odious charge of *Socinianism*: an imputation, which seems to have been

„ and this Treatise according to the evidence given: and  
 „ thinke an implicite faith in thine owne reason almost as  
 „ bad as implicite faith in the Church or Pope of *Rome*.

And now the Reader sees to what degree of distraction and madness, even men of parts and learning, may be carried, by an intemperate furious zeal for their opinions and prejudices. And, I fear, this excess is but too common among Christians. There are more CHEYNELLS in the world, than people imagine: and if they shew themselves but seldom, it is only for want of encouragement, or of a proper opportunity.

I shall close this account of Mr. Cheynell's Pamphlet with the judgment of Mr. Locke upon it. *I long'd to hear*

(12) *An-* *you were well*, says he in a Letter to one of his Friends (12),  
*tony Col-* *that you were return'd, and that I might have opportuni-*  
*lins Esq;* *ty . . . . to acknowledge my great obligations to you, for*  
*That Let-* *one of the most villanous books, that, I think, was ever*  
*ter is dated* *printed. It is a present that I highly value. I had heard*  
*September* *something of it, when a young man in the university; but*  
*1703.* *possibly should never have seen this quintessence of railing,*  

(13) *A Col-* *lection of* *but for your kindness. It ought to be kept as the pattern*  
*several Pie-* *and standard of that sort of writing, as the man be-*  
*ces of Mr.* *spends it upon, for that of good temper, and clear, and*  
*John Locke,* *never before strong arguing (13).*

*printed, or* *Mr. Locke had a high value for Mr. Chillingworth;*  
*not extant* *and he recommends the reading of his Book, in several*  
*in his* *of his Pieces. In a small Tract, containing some Thoughts*  
*Works, pag.* *concerning Reading and Study for a Gentleman, after ha-*  
*262, 263.* *ying observ'd that the Art of Speaking well, consists*  
*chiefly in two things, viz. Perspicuity, and right Rea-*  

(14) *Ibid.* *soning (14); and propos'd Dr. TILLOTSON as a pattern*  
*p. 234.* *for the attainment of the Art of Speaking clearly, he*

been the lot of Men distinguish'd by the excellency of their parts (KKK); and more

B b 2

parti-

adds: *Besides Perspicuity (15), there must be also right (15) ibid. Reasoning; without which perspicuity serves but to expose the speaker. And for attaining of this, I should propose the constant reading of CHILLINGWORTH, who by his example will teach both Perspicuity, and the way of right Reasoning, better than any book that I know: and therefore will deserve to be read upon that account over and over again; not to say any thing of his argument.*

(KKK) *The imputation of Socinianism seems to have been the lot of Men distinguish'd by the excellency of their parts]. It would be an easy matter to give a long catalogue of eminent persons, both Divines and Lay-men, who have been unjustly charged with Socinianism: but it will be sufficient, for my present purpose, to transcribe here a passage of the famous Mr. le Clerc, whose lot hath been to fall under the same invidious imputation.*

*Si quis ingenio aliquo polleat, says he (1), eruditio neque vulgus superet, nec vulgaria scribat, illico est Socinianus; quasi sapere nemo posset, nisi in Socini castra se conserret. Insigne idemque nuperum ejus rei exemplum est optimus atque acutissimus vir Joannes Lockius, qui quia adcuratius de multis philosophatur, quam hactenus ab ullo factum est; in eximio libro de Intellectu Humano, continuò tamquam Socinianus infamatur à Censore & aliis. Hoc demum est verè favere Socinianis, eximia omnia ingenia eorum numero adscribere. Paria olim in Hug. Grotium, paria in Ren. Cartesium sunt jactata; quæ illis quidem viris dedecori non fuerunt, sed honori Socinianis. Similiter antea & Des. Erasmus Arianismi est ab illius ævi Monachis, aliisque non melioribus insimulatus; quasi nimio fuisse ingenio, quam ut Orthodoxus esse posset.*

(1) Epistole  
Critice &  
Ecclesiastica  
&c. five  
Artis Criti-  
ce Vol. III.  
Epist. X.  
p. m. 272,  
273.

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particularly, of those who have endeavour'd to free Religion from Enthusiasm and Fanaticism, and to establish it upon its true rational grounds and foundations. „ I know not how

„ it comes to pass, *says that eminent Prelate*

(e) Sermons  
on various  
Subjects :  
published  
by Dr.  
Ralph Bar-  
ker. Vol.  
XII. Ser-  
mon VI;  
on Heb.  
XI. 6. in-  
titled, *The*  
*Efficacy,*  
*Usefulness,*  
*and Rea-*  
*nableness of*  
*Divine*  
*Faith:* pag.  
167, 168.

„ *Arch-bishop Tillotson (e),* whether through  
„ the artifice of the Popish party, who *hate*  
„ *the light, lest it should reprove them, and*  
„ *make them manifest;* or thro' the Ignorance  
„ of too many well-meaning Protestants; I  
„ say, I know not how it comes to pass, but  
„ so it is, that every one that offers to give a  
„ reasonable account of his Faith, and to es-  
tablish Religion upon rationall Principles, is  
„ presently branded for a *Socinian*; of which  
„ we have a sad Instance in that incomparable  
„ Person Mr. *Chillingworth*, the glory of this  
„ Age and Nation, who for no other cause  
„ that I know of, but his worthy and success-  
„ ful attempts to make Christian Religion  
„ reasonable, and to discover those firm and  
„ solid foundations upon which our Faith is  
„ built, hath been requited with this black  
„ and odious Character. But if this be *Soc-*  
„ *cinianism*, for a Man to enquire into the  
„ Grounds and Reasons of Christian Religion,  
„ and to endeavour to give a satisfactory ac-  
„ count why he believes it, I know no way  
„ but that all considerate inquisitive men,  
„ that are above Fancy and Enthusiasm, must  
„ be either *Socinians* or *Atheists*.

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